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# **Israel, Europe** **and the** **Anglo-Saxons.**



**J. A. F. Mörzer Bruijns**



**ISRAEL, EUROPE AND  
THE ANGLO-SAXONS.**





# ISRAEL, EUROPE AND THE ANGLO-SAXONS.

BEING  
An Ancient Key to Modern Happenings,  
including  
The League of Nations.

BY  
J. A. F. MÖRZER BRUIJNS.



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This pamphlet, which is based on the author's "De Verloren Stammen Israels, Teruggevonden in de Volkeren Van Europa," published by Messrs. Sijthoff in Leiden, Holland, is not intended to be merely an addition to the lengthening list of Anglo-Israel publications. It deals with the Israel question from an entirely new standpoint, and in part aims at correcting certain tendencies and fallacies in current Anglo-Israel literature which appear to the author to be dangerous.

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## FOREWORD.

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The author makes no apology for this pamphlet, the writing of which presented itself to him as a duty. The explanation which it attempts of the operation, in the remarkable events since 1914, of ideas and forces ages old, and lying deep beneath the surface of things, should at least interest the great majority of its readers. Many, the author confidently hopes, will find in it a key to world problems which will open a door on the future, revealing the probable developments from the present world chaos, and especially revealing the League of Nations in a wholly new aspect.

In reasoning to his conclusions the author started from the standpoint that an essential preliminary to bringing order out of this world chaos was a concrete understanding of the characteristic mentality, or individuality, of each nation. From this understanding might grow a mutual appreciation among the nations of each other's mission in the world.

Such a task might seem impracticable, if not visionary, and the author's first inclination was to feel that it was impossible of accomplishment. In a sense it involved weighing up and testing the mentality of each nation from a standpoint of perfection which was obviously impossible. On the other hand, anything less would be merely one more fallible human judgment, probably of no real value in diffusing a correct understanding of the individualities of the different nations.

Help came from an unexpected direction when for the first time the author came in contact with the often secret, but surprisingly widespread, conviction among Anglo-Saxons of their Israelitish descent. At first he dismissed this theory with a certain amount of con-

## Foreword.

tempt and antagonism. It seemed more than undesirable at this time of day that the English-speaking peoples should cultivate in their turn a sense of isolated superiority, based on the notion that they were a "chosen people," fundamentally different from and superior to their allies and friends.

At this time the war was still raging, and the author, recognising the power of this conviction as a war-winning factor, investigated the existing literature on the subject. While there seemed an apparent connection between the British races and Israel of old, he still felt antagonised by the imperialistic undertone of this literature—the England "uber alles" idea. The study of genealogical descent aimed at proving the Anglo-Saxons to be the tribe of Israel, or at least the tribes of Joseph, the most blessed tribes, left the author cold, but it was certainly absorbing to find that the Biblical blessings on the head of Joseph and his sons, or on the tribes of their descendants, were in actual fact enjoyed in these days by the peoples of British descent. Word for word these blessings were being fulfilled to-day.

The question then arose: If the Anglo-Saxons were Joseph's descendants and were now in the height of their prosperity, which people preceded the Anglo-Saxons in the enjoyment of similar blessings? The answer was: the Dutch people. And which son of Jacob was the predecessor of Joseph? The Bible revealed him to be Zebulun. The study of the character of Zebulun, as set forth in the Bible, revealed the remarkable fact that this Zebulun mentality most strangely resembled the character of Holland.

The key was found. Proceeding on this line of thought and gradually comparing the character or individuality of each of the European races with that of a son of Jacob, it was found that the Bible revealed more quickly and accurately than any human speculation or research could have done the character of every European nation. Here was a revelation of the mentalities of the different peoples of to-day, set out in the Bible from that standpoint of perfection which we have seen to be requisite, and the danger inherent in mere human judgment and criticism was done away with.



## Foreword.

The testing times of to-day are revealing the inherent qualities of the nations. In the fierce light of to-day no nation can hide its essential character, and those who are interested in Biblical analogies—a rapidly increasing number—will see that this testing time repeats on a bigger scale similar experiences described in the Bible. Jacob's life as set out in the Old Testament assumes a deeper meaning. This story of the growth of one human soul out of the material back to the spiritual is also the story of the growth of humanity, of Christendom, during the past two thousand years.

Proceeding from this discovery, therefore, this little book divides itself naturally into two parts, the first based on the history of the patriarch Jacob, and the second on the broad history of the European races. Each sheds a revealing light on the other. In a deeper sense than ever history repeats itself. The twelve psychological periods into which the first history divides itself find a natural counterpart in the twelve periods of the second or world history. The reader must not make the mistake of regarding Jacob's life as a basis on which the world history is artificially built up. The history of the nations illuminate the story of their founder, while the characteristics of the latter shed light on the happenings of to-day. Both reveal the operation of the same spiritual process, and they differ only in scale.

Not to keep the reader any longer in uncertainty, the following list gives the connection between the tribes of Israel and the European races which have dominated successive periods of history :—

Reuben	East and West Romans.
Simeon	Franks (France).
Levi	The Church.
Judah	Holy Roman Empire (Germans).
Dan	Danes.
Naphtali	Spaniards.
Gad	Slavic peoples.
Asher	Swedes.
Issachar	} Dutch.
Zebulun	
Ephraim	
Manasseh	Americans.
Benjamin	League of Nations and Palestine.

## Foreword.

This study forces one irresistibly to the conclusion that the individuality of each people is an essential part of a harmonious whole, and that the time is approaching when the nations will continue the great upward struggle of humanity from a common basis, and no longer tear each other to pieces.

The existing Anglo-American literature on this important subject is strongly orthodox, and this pamphlet certainly is not. The author therefore begs his readers to remember that this little book is written in a spirit of goodwill, and that he has no desire to wound anyone's feelings or susceptibilities. Even if the reader ignores the occasional theological expressions and opinions, the pamphlet will contain an important residue of use to all who have the welfare of humanity at heart.



## CHAPTER I.

### THE SIGNIFICANCE OF THE MARRIAGE OF JACOB, LEAH AND RACHEL.

**V**ERY detailed information is found in the Bible concerning the family of the Patriarch Jacob. Has Moses a hidden meaning in these conscientiously described futilities?

Rachel and Leah were two sisters of very pronounced character. Like their cousin and husband, Jacob, they were types of human beings. All three had all possible kinds of faults but all were characterised by their persistence in listening for the voice of their higher Ego and by their consequent self-denial of the lower material ego.

If we follow the careers of Jacob and his two wives we find that they willingly subjected themselves to that which represented to them at particular moments of their lives their highest concept of God. The Bible declares that God is Love. It is also written that He is Truth. The Bible indicates that God will be most readily comprehended by human beings in that aspect to which their natures most readily respond. One individual will understand God best as Love, another will understand Him best as Truth. Leah had the type of mind which understands God best as Love. Rachel, on the other hand, understood Him as Truth—as the unchangeable rock — as power. This was her understanding of God, and her sense of serving

Him was to express His power by being herself powerful. Leah was the elder of the two sisters. She "was tender eyed." Rachel, the younger, "was beautiful and well favoured."

If this marriage had been very harmonious, a better example of a human tri-unity, it would not have been necessary to give much thought to it. But in it the complete gamut of human suffering is heard. All three had to seek God to escape from their misery. Rachel was at first childless, Leah was a neglected, lonely young mother. Both were deeply unhappy.

Twelve sons and one daughter were born of the marriage. The growth of the mothers from a material to a more spiritual consciousness, from the earthly to the godly, from what St. Paul calls "carnally mindedness" to "spiritually mindedness" (Romans viii. 6) is indicated by the words spoken at the births of the children and by the meaning of their names. By the "carnal mind" must not, however, be understood merely sensuality in the narrower sense of the term. It stands for materialism, the mentality which is entirely materialistic and earthly. This mentality, according to St. Paul, is enmity against the upward striving thought—against Spirit.

The growth of the consciousness of Jacob's household divides itself into twelve periods. With every son a period is finished. Every son is a new type and represents a new and higher step or stage in consciousness. This sub-division into twelve of the human consciousness is made much clearer by a study of the blessings of Jacob and Moses (Gen. xlix. and Deut.

xxxiii.). The difference between the two sets of blessings and prophecies lies in the fact that Moses speaks of the purified consciousness and so predicts only good. Jacob, on the contrary, speaks of the distorted material consciousness, and so utters many "hard sayings."

The twelve sons represent twelve mentalities which later on, and on a bigger scale, would be manifested in the twelve different races of Europe. As sunlight is broken into different colours by a prism, which colours if reunited produce sunlight, so is one mind — the One Mind or God—expressed in twelve different ways by these twelve sons. If these twelve minds—spiritually interpreted — were to be brought together again in one, the fulness of the One Mind would be understood. Each son had, as it were, a special ability to understand and express one twelfth of the completeness of the Divine All. He had therefore his own individuality and calling which he would never lose, and in addition he had another function, namely, to be as it were the basis on which would be built a more unfolded consciousness, the mentality of the next brother.

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## CHAPTER II.

## THE FIRST FOUR SONS.

THE reason why Laban, Jacob's father-in-law, took such drastic steps to ensure that his elder daughter Leah was first given in marriage is well known. The story of the "fall" of the son of God, Adam, had brought in its train the belief that in the descendants of the first-born this curse would be annihilated, and that from the lineage of the first-born there would arise again a son of God. Now, Leah was first-born and consequently she first had to be given in marriage, she first had to bear children. Laban is entitled to be regarded as having acted according to his highest understanding of right, and Leah must have been endowed with a spirit of loyal obedience to and trust in her father to permit herself to be given away in the manner described in the Bible to a man who did not love her at all.

Their first-born child was Reuben, signifying "man," indicating surely that he would be the ancestor of a people which would be enabled to understand and perceive in their consciousness again the reappearing of spiritual man, the Son of God, Spirit, made in His image and likeness, in whom Adam's curse would be annihilated. Reuben represents the consciousness of the first period, which began and ended with him. He was the type of the beginning, obedience and

child-like faith. In addition he was the type of pure materialism and ritualism. The first-named qualities are pure God-derived qualities, the others are these qualities perverted by the "carnal" or material mind. This carnal mind would so dominate Reuben that he would eventually lose his lawful rights as the first-born, and his father would give his birthright to Joseph and Joseph's son, Manasseh.

Now that Leah had borne a son to Jacob, she discovered that she had not thereby succeeded in making her husband love her. But she cherished the conviction that she would "conquer" his love by growing herself in love, by bearing him more children, and she conceived again and bear a son and said: "Because the Lord hath heard that I was hated, He hath therefore given me this son also: and she called his name Simeon" (a hearkening). This son portrays Leah's indomitable faith, the hearkening, the perception or intuition of the light of a new day. She begins to comprehend something of the love which will ultimately dawn upon her although she is still in the darkness of the night of hate—of lack of love. Thus Leah first begins to perceive faintly the true idea of God. The conviction that love would come to her was the daybreak in her heart.

Simeon typifies the intuition of conquering faith. He is the first faint ray of daybreak. The carnal mind's perversion of this mentality is a mentality which seeks salvation in conquering other people or peoples.

At the birth of her third son, Leah says: "Now this time will my husband be joined unto

me, because I have borne him three sons : therefore was his name called Levi." Note how absorbed Leah is by zeal to be " joined to " her husband, to gain his love. Levi typifies this zeal, which spiritually interpreted is zeal " to be joined " to God, to good. The name Levi means " joined." Levi would, therefore, become the tribe of the priests to which Moses belonged. In the mortal Leah it was a zeal to gain the mortal Jacob, for her the human personification of God.

The carnal mind perversion of Levi's God-given quality had come very much to the fore in the time of Jesus. In his time " their zeal " was solely for the traditions and institutions of their church and not for God—Love. No longer did Levi " join " Israel to God.

When Jacob grew old, the spirit of God rested upon him on his death-bed and enabled him to prophesy how the mentality of his children would develop, whether towards the carnal or the spiritual. He said : " Simeon and Levi are brethren ; instruments of cruelty are in their habitations " (consciousness) " O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united, . . ." or in other words : You have been conquered by the carnal mind. You have perverted your God-given qualities. You pray to number instead of to Me—Love ; and you pray to earthly institutions and mortals, " the creature," instead of to Me—Truth.

And Leah conceived again and bare a son and said : " Now will I praise the Lord : therefore she called his name Judah." Praise the Lord



was the consciousness of little Judah. His mother had for the first time conceived of God as Father. This conception had shone in her soul. It had pierced the dark night of her sorrow and in deep gratitude she embodied it in the name of her child. For Judah represents that mentality in which first appears the capacity to acknowledge God as Father. David and Jesus were from the tribe of Judah and were destined to perfect this consciousness. Jesus said: "Salvation is of the Jews" (of Judah).

And Leah "left bearing."

#### THE FOUR SONS OF BILHAH AND ZILPAH.

With the birth of Judah, a domestic thunderstorm broke out in Jacob's household. While Leah, on the one hand, apparently gained a higher consciousness of the Fatherhood of God, on the other hand this achievement seemed to rouse a rage of jealousy in Rachel which expressed itself in a vehement quarrel with her husband. The coming of the Judah consciousness, that great gift to the patriarchal household, forced to the surface the slumbering evil in Rachel. Although she had the love of Jacob, she, the childless wife, no doubt felt her kingdom threatened. In her own way she also was seeking a closer approach to God, a better understanding of the might and power of Truth, but the tendency of her dominating character would naturally be to attempt to carry the kingdom of heaven by storm. Unsuccessful in bearing children to Jacob she turned fiercely upon her husband. "And Jacob's anger was kindled against Rachel; and he said: Am I in God's

stead, who hath withheld from thee the fruit of the womb? ” But Rachel, mistaking her own will power for the power of Spirit, made her decision. She should and would have children. She would make the bearing of children the proof to herself of her acceptability to God, and if she could not force herself on to a higher platform by presenting Jacob with children of her own, she would at least have children by proxy.

“ And she said : Behold my maid Bilhah, go in unto her . . . that I may also have children by her. And she gave him Bilhah her handmaid to wife : and Jacob went in unto her.” Now the name Bilhah means fear, terror, intimidation. Rachael followed the dictates of her human will. She who was called to rise to the consciousness that Spirit is all power had misconceived her mission and had mistaken her human determination and energy for true power derived from God. And when Bilhah bare Jacob a son, Rachel said : “ God hath judged me and hath also heard my voice and hath given me a son : therefore called she his name Dan,” which means judge.

A study of the deeper meaning of the Biblical texts indicates clearly that Leah and Rachel took distinct steps forward spiritually between the births of successive children. Now Rachel had a son and, to her sense of things, had progressed. On the other hand, when we consider the meaning of the name Bilhah and realise the jealousy, the human will power and aggressiveness which were at the root of Rachel’s determination to have children, and which them-

selves sprang from her fear, we can understand that Dan would be the type of terror, of intimidation, the agent of destruction and domination based on fear. The import of the Scriptures seems to be that Rachel progressed out of this consciousness to the realisation that God would judge and destroy this fear and its results. By the time Bilhah's second son was born, Rachel had already broken away from the state of consciousness in which Dan was born. She had wrestled with more or less success to overcome it, with its fear and domination. She was wrestling for a higher understanding of the Truth. And this would be the mentality of Bilhah's second son, Naphtali, the wrestler.

It will readily be understood that the consciousness of Rachel would be an overwhelmingly more formative influence on the mentality of these children than that of their actual mother, who was merely Rachel's slave, and without any status of her own. The Bible clearly indicates that the children were regarded as Rachel's children, and that with the bearing of them their slave mother's responsibility ceased.

Naphtali, therefore, would express the capacity to wrestle with the evil in himself and to conquer. He would be a fighter. On the other hand, so far as this characteristic mentality was perverted, he would be found a fighter against the Judah mind, the breaking forth of the light, which it will be seen was Leah's state of consciousness at this time. Such would be the fluctuations in the Naphtali consciousness of the struggle between the flesh and Spirit. It becomes apparent therefore why Rachel said:

“ With great wrestlings have I wrestled with my sister and I have prevailed : and she called his name Naphtali.”

Now “ when Leah saw that she had left bearing she took Zilpah, her maid, and gave her Jacob to wife.” Were Leah’s motives like those of Rachel? The lonely, gentle Leah must have suffered acutely from the fact that without having gained her husband’s love she had ceased to bear children which were to her also the proof of progress and divine approbation. More ready than Rachel to look within for the mistake and its remedy, she doubtless saw that she still entertained ideas which were far from being in accordance with her highest convictions of what love ought to be and do. She saw that to God all human beings are the same, that He is “ no respecter of persons,” and she knew that she herself was not living up to this understanding of God. Had she not a handmaid, a slave, and was not God Zilpah’s Father as much as He was her own Father? Was not her slave, indeed, her own sister, and should she not consider it as a matter of course that Zilpah should be entitled to the prerogatives and blessings which she herself possessed and enjoyed?

It must have been a great struggle for Leah, for the despised, lonely wife who would have given her all for a glimpse of love from her husband, to supplant herself, on the contrary, by a new wife. Without doubt the dilemma would present itself to Leah as a struggle between the demands of her higher and her lower self, and the Bible tells how Leah chose what was for her the higher way. She realised that whatever the

immediate results, it was right to obey her higher concept of love although in so doing she had to overcome her pride and autocratic feelings. If she offered to God her slave conception of her fellow-being then God surely would again bless her with children. And when Zilpah bare Jacob a son, Leah said : "A troop (good fortune) cometh, and she called his name Gad." She had obeyed her higher sense of right against all contrary temptations, and could now hope for happiness. Gad typifies the disappearing of this slave conception, the rising in thought above the whole eastern slave idea.

Zilpah bare Jacob a second son, and Leah said : "Happy am I." By the time this child was born, Leah had climbed to mental heights from which she, indeed, saw happiness. "Happy am I, for the daughters will call me blessed : and she called his name Asher."

It should be remembered that all down the ages woman has been the keeper and protector of every higher manifestation of love, purity, self-offering. So by "daughters" we have to understand higher ideas of God appearing to human consciousness. Therefore Asher typifies the mentality which watches over the higher revelations of soul.

#### ISSACHAR, ZEBULUN AND DINAH.

Leah had grown spiritually. Moreover she again cherished in her heart the happiness of the hope that God would again give her children of her own. Nevertheless she could still be overthrown, tempted into a reliance upon human means and methods instead of upon God.

One day her eldest son brought from the field a little present for his mother. Said Rachel to Leah : " Give me I pray thee of thy son's mandrakes."

In all the circumstances it was not surprising that Leah should become enraged against her sister, the adored wife of Jacob, who was in full enjoyment of all that Leah had vainly longed for, who, under the impression that she expressed spiritual strength, was almost the personification of egoism, of lust of power and ambition. And now Rachel would even attempt to rob her of her little son's present, the neglected Leah who had always proved her willingness to sacrifice self, whose life had been a chain of self-offerings, who had patiently gone forward step by step serving God according to her highest understanding at the moment, who never accused others but attributed her miseries to her own faults. No wonder that Leah now became enraged against her calculating sister, that her spirit rose in revolt, and she exclaimed : " Is it a small matter that thou hast taken my husband, and wouldst thou take away my son's mandrakes also ? " In the stress of deep indignation Leah's real spirituality was submerged in a wave of anger, passion, sensuality, obstinacy, the whole might of the carnal mind. Leah forgot the signs she had already had of God's care. She now wilfully took matters into her own hands, sold her mandrakes to Rachel and bought with that " hire," that " reward " as the Dutch Bible has it, the right to her husband. And God hearkened unto Leah, and she conceived and bare Jacob a fifth son. And Leah

said : " God hath given me my hire (reward) . . . and she called his name Issachar." (Issachar—son of reward).

Issachar's mentality would express both sides of his mother's mentality. He would be easily angered, obstinate, stubborn, always fighting for his own hand. If the last great step forward was required of him, the last self conquest, he might prove to be the servant of that stubbornness. On the other hand Issachar would have the reward which God had given his mother. He would have a new idea of God, for in His consciousness there would be no element of autocracy. He would be the type of the first free man. He would be the first representative of the idea of democracy. This Issachar consciousness would be the basis of a new effort upwards towards perfection.

And Leah conceived again and bare Jacob a sixth son. And Leah said : " God hath endued me with a good dowry ; now will my husband dwell with me, because I have borne him six sons : and she called his name Zebulun."

The number seven, as used in the Bible, always stands for perfection, completeness, so Leah knew with the birth of her sixth son that perfection was near. She had a perception of the all embracing divine Love. She had risen above the angry waters which had flooded her thought in the preceding state of consciousness. Zebulun was the child of " good." She had checked the waves of angry human thought, and had pronounced to them an imperious " Halt. Thus far and no farther." She knew that she had dominion over the waters which

she had braved and conquered, above which she had risen. Therefore she named this son "elevated or risen above" (Zebulun). Zebulun might be called the last creation of her old consciousness. She herself was now able to climb the pure elevation in her soul, the mountain of love, the hill of God. Moreover, the fact that Leah had conquered her own evil tendencies enabled her to be master of these evil impulses in others. Those tempted by evil as she had been would find in her a refuge and help. She and Zebulun would be a harbour for the persecuted, for the tired and heavy laden.

Zebulun would inherit from his mother the capacity to see, beneath the worthless surface, the reality of things; to see the good, the God-given qualities in each human soul, and to bring that good to the surface, to lift the thought upward. Zebulun typifies "elevation": he is the representative of the Word, "Come unto Me all ye that labour and are heavy laden." He typifies the mentality which can say to the "waters" of error, "Thus far and no farther." He represents dominion over these waters. He is the shore, the harbour. He is the highest representative of Leah, of Love. Moreover, he is one with Issachar in an inseparable brotherhood. The two together typify unity and brotherly love in Israel.

Zebulun's "carnal" mentality, the perversion of his God-given qualities, would manifest itself in a perverted goodness, in a refusal to admit the operation of evil, in a tendency to call evil good, resulting in a kind of good-humoured indifference or apathetic neutrality.



Afterwards Leah bore a daughter and called her Dinah, which means "vindicated," she who was to vindicate and be vindicated. Bearing in mind Leah's constant spiritual growth and the state of consciousness which she had reached at the birth of her sixth son, one can imagine that Dinah must have been a very perfect specimen of a maiden. The personification of the highest human love, she was filled with the longing to go out to the poor and needy, to the backward and miserable, to take to them comfort, goodwill and light, to love her neighbour as herself. "And Dinah . . . went out to see the daughters of the land" (Gen. xxxiv. 1).

But Dinah was also destined to fall a victim to the "carnal" mind, by forgetting to love God, Spirit, supremely. She knew how to love her neighbour as herself, in a sense, but she made the mistake of thinking that possession alone conferred happiness. She felt that she had to offer herself, her human body instead of her true self, her pure uplifted thought, and so Dinah was defiled by a heathen. Dinah, typifying a practical, pure and unselfish religion, whose only thought was how to make others happy, fell heavily, forgetting that God is Spirit and in her ignorance serving rank materialism.

But Dinah was to be "vindicated." Mistakenly she had tried to serve Divine Love in "carnal" love, which had presented itself to her as the highest idea of love. Later, she was to be rescued from her thralldom, from the heathen consciousness, and brought back to God, "vindicated."

## JOSEPH.

In the patriarchal family was now born such a consciousness of Divine Love that it would prove a consuming fire to the evil in Rachel's character. She began to awake to the fact that what she had always regarded as the spirit of God, of Truth, had been only a sense of her own human strength and will power which she had mesmerised herself into regarding as the dictates of God. She began to recognise a new power which formerly had not presented itself to her as power. She began to realise that an understanding of Truth, God, was in itself a power. In short she recognised dimly that the greatest strength was a knowledge of God which would irresistibly change her ideas, her human conceptions, until God reigned supreme in her thought.

Gaining a glimpse of this truth, Rachel accepted the battle with her "carnal" mentality, and as she overcame her former conception of power, "God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived and bare a son; and said, God hath taken away my reproach: and she called his name Joseph; and said, The Lord shall add to me another son." The name Joseph means "he shall add," and a whole story lies in this name. Spiritually understood it indicates Rachel's intense longing to grow in the ability to see God, Truth. It reveals also her unsatisfied and self-seeking mentality. In the story of the mandrakes we already saw this "I want more" characteristic. Here again we see the perversion of a spiritual quality. Spiritually

interpreted it means : " I shall be satisfied when I awake with Thy likeness " (Psa. xvii. 15). Materially perverted it says : " I want to add to myself, to add, and again to add."

This was Joseph's mentality. He typified the conquering idea of God as Truth, which would ever fight against the " carnal " mind. So Joseph would be found able to stand in all the difficult periods of his life, immovable as a rock during all the attacks of the " carnal " mind which would hate him and try to murder him, which would sell him as a slave, throw him into prison and there forget him.

Nevertheless Joseph's essential spiritual strength would in the long run raise him from slavery to be Pharaoh's premier. He would have the greatness of character that would enable him to forgive his enemies and protect them.

Joseph was the beloved of his father and became the most prominent of the brethren, as he had seen in his youthful dream. He had two sons, born in Egypt, of an Egyptian mother, but so endowed with their father's spiritual strength that they would be enabled to conquer the Egyptian tendencies in their being, thus attaining a greater depth of spiritual experience than the other children of Jacob. The first-born was called Manasseh, meaning " oblivion, one who causes to forget "; the younger was named Ephraim, " fruitful, growth in difficulties." These children were later to be adopted by Jacob as his own, but in doing so Jacob made Ephraim (growth) first, and Manasseh (oblivion) second.

Ephraim was later to be the chief tribe in the kingdom of Israel, that kingdom of North Palestine which separated itself from the southern kingdom, the kingdom of Judah. This northern kingdom, a kind of federation of tribes, is frequently referred to in the Bible as Israel in contradistinction to Judah. Frequently, this kingdom is called Ephraim, or Samaria, after its capital, or after the sign of Ephraim: bull, ox, heifer, etc. This league of Ten Tribes was afterwards brought in bondage to Assyria and was lost and never heard of again. The inhabitants of Judah were still later brought into captivity to Babylon, but were eventually permitted to return to Palestine. Excavations and research in recent years have shed more and more light on this subject, and now the Bible history can be connected with authentic occurrences.

Manasseh typifies a new beginning and forgetfulness of the old. His name indicates that from hence is forgotten "all my toil and all my father's house." He stands for the idea: The old world with its sorrows and fears and hates is behind me; I begin in a new and better world. The blessings of Jacob show that in Manasseh will be found "the stone of Israel," the new shepherd, which stone in the New Testament is called a "spiritual stone." Reuben's birth-right is taken from him and given to Joseph, Ephraim and Manasseh. So Jacob foretold that the quality of Joseph indicated by his name "He shall add," would ultimate in the finding of the "new stone," that this mentality would not cease until it awoke "in Thy likeness."

## BENJAMIN.

After the defiling of Dinah, God said to Jacob " Arise, go up to Bethel . . . And God said unto him, Thy name is Jacob ; thy name shall not be called any more Jacob, but Israel shall be thy name, and He called his name Israel." (Prince of Peace, Warrior for God).

Jacob realised that his dreams and longings were on the verge of being realised, he was on the point of entering the Holy Land. He had developed spiritually to the point when he fully understood that in the long run Spirit must inevitably be victorious over the carnal mind, and that his descendants endowed with this spirit would be ultimately unconquerable and would reign over the world by virtue of their spirituality. " And God said unto him : . . . a nation and a company of nations shall be of thee, and kings shall come out of thy loins."

And they journeyed from Bethel towards Ephrath, " and Rachel travailed and she had hard labour. . . And it came to pass as her soul was in departing (for she died) that she called his name Benoni : but his father called him Benjamin." Benoni means " child of my sorrow," and Benjamin " son of my right hand." " And Rachel died, and was buried in the way to Ephrath, which is Bethlehem."

Benjamin, therefore, was in an unique position. His father had now the name Israel, and so he was the first and only son of Israel, the son of Israel's right hand, his representative son. Like Dinah he occupied an unique position in relation to his brethren. The tribe of Benjamin

was afterwards given Jerusalem and its environs for a habitation. Benjamin, therefore, typifies the habitation of peace. He grows up under the eyes of Leah, that is to say of love, and he typifies the great attainment, the higher expression of soul.

After the death of Rachel the family of Israel would enter the Holy Land. The last we hear of Leah is when Jacob, on his death-bed, utters the wish to be buried beside her. Both had reached the Holy Land of Spirit, both had journeyed thither together and Jacob wished to be reunited with her in death. Their persistence in trying to serve God had given them all. They had grown into a oneness of mind and heart, and would be reunited for ever. They had used life to learn the lesson which they would know for all eternity, that God and Love are one and the same. Jacob's last words were "I am to be gathered unto my people : Bury me with my fathers in the cave that is in the field of Ephron the Hittite. There they buried Abraham and Sarah his wife ; there they buried Isaac and Rebekah his wife ; and there I buried Leah."

The author is convinced that Moses would not so conscientiously have detailed the life of Jacob if he had not seen in it both a deep human lesson and a prophecy of the future. In the history of Jacob and his children, Moses saw the characteristics of the tribes who would spring from Jacob's children and who would people first Palestine and later Europe. But also he saw in it the story of spiritual growth, the unfoldment in consciousness of the higher spirituality as it would appear in the course of the

centuries. The warfare between Spirit and matter in Jacob is repeated on a bigger scale in his descendants in Palestine, and on a still vaster scale in the peoples of Europe.

The unfolding of Spirit is always paralleled by the development of its opposite, the adversary (the word Satan means adversary), the "carnal," material mind. The tares and the wheat grow together, must grow together, but growth into absolute spirituality would be impossible if the tares were not material, which is only relative, and the wheat real, the product of Truth. In our remarkable times the chaff is being consumed.

The history of Christianity, or of the Aryan peoples, is divided into exactly twelve periods or parts. Each race in Europe is characterised by the dominant traits of one of the above named sons, or tribes. Thus, it would appear, the lost tribes of Israel are indeed rediscovered, and their discovery is of vital importance to humanity.

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## CHAPTER III.

## THE ONWARD MARCH OF ISRAEL.

THE general line of the subsequent chapters will now be briefly indicated. The re-discovery of the lost tribes could be attempted both by studying closely their characteristic individualities and by following them from the beginning on their journeying. The latter method is that adopted in the Anglo-American literature on this subject. This pamphlet attempts the former method.

It must be remembered that the great spiritual developments in the world have always been reversed or misconstrued by the world's expectations or preconceptions. Jesus might come to earth to found a spiritual kingdom, but the Jews expected an earthly kingdom. Similarly in the history of lost Israel there is found the same phenomenon. The promise given to Abraham, Isaac and Jacob, was never forgotten by their descendants wherever they were, and certainly not by the Israelites in captivity, who married "strange" women and gradually fell to a rather barbaric state. The striving towards a better land, a spiritual kingdom, was conceived by them in their "fallen" or more materialised consciousness as a longing for better material circumstances, which urged them to make a geographical change, to march into distant lands. Naturally the willingness to march and the per-



sistency in marching were greatest where this longing was greatest. Those who were most eager to " trek " were at bottom those who were most open to the spiritual impulse, in whom the perception of a spiritual kingdom was most alive. They were seeking " heaven " in their own way and according to their own interpretation of it.

The Ten Tribes of Israel, an exceptionally spiritual people, gradually lost their vision, their inspiration and their real strength in the materialistic atmosphere of Palestine, and eventually they were conquered and taken into captivity by the King of Assyria. Inevitably there followed inter-marriage with Gentile women and the serving of strange gods. This interbreeding and idolatry were to involve them in years of suffering, but in the course of centuries they would grow wiser again, their submerged spirituality would surge up once more. According to the Bible there will always be a " remnant." Obviously, it is not only meant that there will always be a pure Semitic race or family here and there, but that as in the soul of every human being so in the soul of every people there will always remain a spiritual God-like remnant, however far it may have strayed from Truth and Love. Thus it would be with lost Israel.

As has already been stated, Israel divided itself into two kingdoms. The confederation of the tribes in the north, under the leadership of Ephraim, seems to have chosen its own kings. The inhabitants of this northern kingdom, Israelites though they were, were not called Jews, a name which was applied only to the

tribes of the southern kingdom, Judah, Levi and Benjamin. Levi, the tribe of the priests, had dwelt in the north, but when this kingdom separated itself from its brethren, the new king had taken steps to free his kingdom from their influence, and so from the influence of the kings of Judah. He had erected places of worship with the symbol of Ephraim, the bull, and he had appointed new priests, allowing the priests of the tribe of Levi to return to the temple in Jerusalem. Somewhere about 750 B.C. the tribes of the northern kingdom were taken into captivity and lost sight of, as already mentioned, through inter-breeding with the Gentiles. Nevertheless, their impulse Godward would still manifest itself in a wandering instinct among the peoples, a geographical search for a promised land.

How this inter-breeding of the lost tribes with the Gentiles influenced both can be understood if we glance at what happens to-day in the East. If a Muhammadan, a merchant, for instance, settles among "heathens" he will marry a woman of that people and she and her children become Muhammadans. Soon his friends follow, and by and by the merchant is found to be the principal man in the village. When the process has continued for generations his descendants will occupy a very prominent position in that community.

So it was with individual descendants of the Israelites, but in course of time the tribes as a whole seem to have passed Mount Ararat and the Caucasus. Archæological research is nearing complete proof of this daily, and the track of their progress is becoming clearer, as is shown

in the Anglo-Saxon literature on this subject. It will be shown in this pamphlet that they did not lose their outstanding characteristics. They brought even their coats-of-arms, their old field ensigns, with them to Europe. Without doubt the Christian peoples of to-day, the Aryans, sprang from the inter-breeding of the lost tribes of Israel with the Gentile peoples, probably the descendants of Japheth. Under Israelitish princes and priests they developed and grew in numbers and power, until in the course of centuries they peopled the whole of Europe, every tribe in its place after its wandering.

One renowned authority, the German professor, Felix Dahn, scornfully dismisses "dilettante misconceptions which find the Germans to be Semites." No doubt he is right. On the other hand, for seventy years there have been sincere investigators who have found themselves approaching closer and closer to historical proof of the descent of the Saxons, Danes and Anglo-Saxons from Israel. So that to-day there are hundreds of thousands who are convinced that the lost tribes live again in the Anglo-Saxon race. There is something to be said for both views, and the true explanation will be found in the cross-breeding which has taken place during the centuries. Moreover, this conforms to the Biblical saying: "Shem will be master of Ham (Canaan), and Japheth will dwell in the tents (consciousness) of Shem, and God will enlarge Japheth" (Gen. ix. 25).

This text describes, no doubt, the experiences through which the Aryan soul passed. Japheth would dwell in the tents or consciousness of

Shem, Israel, through the captivity of the tribes in Japheth.

The Jews of the southern kingdom were taken into captivity to Babylon a hundred and fifty years after their brethren the Israelites. Like them they married heathen women, and from this inter-breeding grew a mighty people in Babylon. Those, however, who were sufficiently spiritual to keep their faith in Jehovah were, after seventy years, brought back to Jerusalem. The renegade Babylonian Jews would pass through the same experience as the ten tribes. Driven by a fundamentally spiritual impulse, they too would go wandering, and in the course of time would mix with the peoples of Israelitish blood. This mingling of Japheth, Israel, and Judah, and perhaps other races, is Europe.

It must not be forgotten, however, that the peopling of Europe by Israel took place by sea as well as by land. In any case, one would expect ships to be used by a people who lived near splendid harbours, and especially as a means of escape by a people led into captivity. Moreover, one of the tribes, Dan, was a seafaring people. Scarcely had Palestine been captured by Joshua after the journey from Egypt than Dan, the terrible, the intimidator, concluded that his lawful portion was too small, and without delay made war on the inhabitants of a country to the north. Then, as the Phœnicians, they made their long sea voyages. Deborah, the prophetess, sang of how Dan failed to help Israel in a certain fight for freedom because he was on his ships. This sea colonisation, regard-

ing which there is even more to relate than in the case of the land emigration, will not be dealt with in this pamphlet.\*

### THE KELTS.

The first inhabitants of Europe with whom we are concerned were the Kelts, who were followed by another wave of emigration, the Germans, with the Goths as a sub-division. No clear dividing line between these three waves can be historically drawn. In these dim times the waves of emigration seem to merge in each other. Some light is shed, however, if we consider the meaning of a Hebrew word, "Phail."

Every Jew or Israelite who left the Holy Land was awake to the promises which had been made to his forefathers. They themselves were "children of the promise," children of Isaac, by whose name they had to call themselves. For Isaac means "to laugh," the glad acceptance of the promise. In Genesis xvii. 2, etc., we read: "And I will make My covenant between Me and thee and will multiply thee exceedingly . . . a father of many nations have I made thee . . . and I will establish My covenant between Me and thee and to thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee the land wherein thou art a stranger. . ." In honour of the promises from God to man and from man to God, stone signs, altars or pillars,

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\* Perhaps the most complete study of the Anglo-Israel question is "Judah's Sceptre and Joseph's Birthright," by the Rev. J. H. Allen; published in 1917 in Boston, Mass., U.S.A.

were usually erected as memorials of that covenant. This custom is found everywhere. The stone was the central point, a holy Centrum, where men were reminded of the "promises." It was the sign of immovable certainty, the token of coming glory, a connecting link between God and humanity. Isaiah gives us an instance of the sort of promise, in honour of which these stones were usually erected, when he says : " For unto us a Child is born, unto us a Son is given : and the government shall be upon His shoulders, and His name shall be called *Wonderful*, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end . . . to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this."

Therefore this wonderful promised kingdom, this government of justice and judgment, is called Phail, and how closely this Phail-kingdom is connected with the idea of a stone may be seen in Isaiah xxviii. 16, where the Prophet, speaking of the corner stone of that promised Phail-kingdom says : " Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation . . ."

In the course of the centuries, as the promises were handed down from father to son, it was perhaps inevitable that there should grow up the idea of the Phail-kingdom as an earthly empire and of the corner stone as simply a big material stone in this promised empire. But the spirituality of the lost Israelites would never let them

quite forget the promises, however far they went astray.

The distance from Assyria and Babylon to north of the Caucasus is no more than from The Hague to Paris, and the lost tribes had several centuries in which to prosper and grow ere they began to wander, to emigrate. In course of time the process of serving strange gods would begin to end as the "remnant" or pure spirituality of the nation again came to the surface. Then there would be manifested a fresh longing for the beauties and joys of the legendary promised Phail-kingdom, and those who were most open to this impulse would begin to emigrate in order to find and establish that Phail-land or promised kingdom of the foundation stone, Phail. And those who thus went out called themselves Phailts, Waelts, Gaels, Gaelts, Kelts. These Kelts were the first wave of lost Israel flowing across Europe.

The name Phail is to be seen in hundreds of place names, for example, Gaul (France), Westphalia; East Phalen (now north-west Germany); Wael, the main arm of the Rhine in Holland; Walcheren (the Island of Flushing); Wales; Flanders (Phaillanders); Terschelling (a Dutch North Sea island which is called by the inhabitants Ish-gael-ing, Ish being the Hebrew word for people or men), etc.

#### BERITH.

The Hebrew word Berith is another word which proves a torch in the darkness of those early days. It means covenant. Berith was the covenant of God with the children of Abraham.

The English Bible leaves the word untranslated (Judges viii. 33 and ix. 4). The priests of the covenant, the men of the Berith, were the Berithan, the priest-leaders of the Kelts. They were the heads of the tribes, communities and families which traversed Europe in the search for the Phail kingdom.

Derivations from this word are to be found in the most unexpected places. Bard is one example. The Bard was at first the priest, and later the prophetic poet of the tribe. The word appears also as Brit, and Britons of to-day really call themselves after the Keltic leaders of the covenant. One pronunciation of Berithan gives the sound Bri'n, and from this root has come the well-known word Baron, the oldest title of nobility. The Baron or Bri'n was probably at first a priest leader. This word Bri'n is found in Brunswick, which means Bri'n's place of refuge; in Brandenburg, which was formerly called Brennaburg; in Brunsbuttel, at the mouth of the Elbe (buttel or bothal means altar); in Britten, at the mouth of the Rhine, near Layden in Holland, where the Romans built a fortress called House at Britten, or Brittenburg. The mouths of the Elbe and the Rhine look towards Britain. Possibly this word is also to be found in Bremen. The kings of the old Gauls who destroyed Rome were called Brennus. In the legend of the Holy Grail we read how this Grail was given to a Knight Brun, a man of the covenant, that he might guard it and bring it to Brittain.

#### THE GERMANS.

If we recognise the Kelts as the "Voortrekkers," the first emigrating troops of the heathen-



ised nations of Israel, we find the main masses of the nations which followed classified under the general name Germans. This name apparently means the same as that of their forerunners "Gae er men, or men of the stone." In the Dutch language the pronunciation of Gae and kei is the same, and kei still means "stone." For centuries a stone or pole was the symbol of jurisdiction and in heraldry the pole has the same meaning.

The third wave, the Goths, would, as it were, complete the peoples, and would carry their blood and influence everywhere. In the mentality of wandering Israel, it would seem that there was a sort of vacuum which could only be filled by the coming of the Goths. German mythology makes the Goths descend from the Joths, the demi-gods of Jothenheim. In the Dutch language the pronunciation of Joth and of God is the same. The first means the demi-God from Jothenhorne, the second is the Dutch word for Jew. It could not have been more clearly shown that in the Goths we are dealing with the Babylonised Jews, the tribes of Judah, Levi and Benjamin, the "remnant" in whom had blossomed again the impulse to go out to a promised land.

There are other reasons for concluding that the Goths and the Jews are the same besides those already set forth. The same name, a similar historical experience, a similar mentality, as we shall see. Moreover the Goths still called themselves in the beginning of Christendom the people of Moses. But above all it is an eminently reasonable conclusion. Obviously Israel could not attain completeness without the tribes of Levi, Judah and Benjamin. If the fulness of

the One Mind was expressed by the twelve tribes it would be unreasonable to expect that three of these tribes would be permanently separated from their brethren. If they had been, how would it have been possible to fulfil the promise of the future kingdom of the stone, the spiritual stone?

Ezekiel prophesies the reunion of Israel and Judah as follows : " Moreover, thou son of man, take thee one stick and write upon it, For Judah and for the children of Israel his companions (that is Levi and Benjamin) : then take another stick, and write upon it, For Joseph, the stick of Ephraim and for all the House of Israel his companions (the companions of Ephraim were the other tribes of the northern federation) : And join them one to another into one stick : and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying : Wilt thou not show us what thou meanest by these ? say unto them : Thus saith the Lord God : Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in My hand." " And say unto them : Thus saith the Lord God : Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land . . . and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

The prophecy failed in so far as Palestine was concerned, because only Judah came back and Israel was lost. But the words of the Prophet

were fulfilled by the great emigration at the beginning of our era, and on the vaster scale of to-day the prophecy will be fulfilled, especially in its spiritual interpretation.

The European peoples have therefore the capacity to grow in the course of the centuries to a consciousness of the Allness of God. It is very remarkable how the different tribes in the course of the past centuries have retained their identity and characteristics, which are so strongly marked that one sometimes feels that they must have journeyed to their present homes in full consciousness of that identity. In the contemplation of these facts one is filled with awe as one recognises the spiritual leading which, behind the human manifestation, controls our lives.

Several German historians identify the north-western part of modern Germany, Bremen, Schleswig, as the centre of the Keltic religion, as this people dwelt there. It is interesting to find that this tribe were accustomed to call themselves "Sons of the promise," or Isaacsons, from which comes the word Saxons. The elimination of the initial "I" is still customary in the east. We speak of Stamboul, not Istamboul. These Isaxons dwelt in Oltsaxia, now known as Holstein. Later they emigrated to the Isles (Britain), or wandered into mid-Germany, where they mixed, as Felix Dahn says, with Slavic elements.

For several reasons this land near the North Sea may be regarded as the new Holy Land.

The very name is to be found there, for example, Heligoland. It was the "Kingdom of the Stone" in the days of the Angeln, Freesian and Saxons, who were known to the Romans as *Ingævonen* or *Ingwevonen*.

We must now turn to sketch the history of Europe after the coming of Christianity. This history, we will find, divides naturally into twelve periods, in each of which one people leads and reaches its zenith of power and might. In each of these conquering peoples will be found the mentality, characteristics or individuality of a tribe of Israel. In view of this remarkable parallelism it will be of interest to find whether the European peoples referred to still retain in any way their original name, the name of their Palestinian ancestor.

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CHAPTER IV.

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THE HISTORY OF EUROPE.

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THE FIRST FOUR NATIONS.

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*First Period.*

## REUBEN.

THE first fact to note in the early history of Europe is that in the dark days of the overwhelming of Israel and their departure into captivity, there was simultaneously founded on the famous seven hills in Italy the city of Rome. This is supposed to have taken place on or about 750 B.C., and the coincidence of this date with that of the enslavement of Israel lends colour to the view that the founders of Rome were Israelites who had refused to accept slavery and had managed to escape on board ship.

These founders of Rome so asserted their ascendancy over their neighbours that some centuries later the whole of the known world had become Roman. The spirit of these original Romans represented everything that was worth while in the human mind at this period. The great power of Rome was based on that spirit, marked as it was by trust and obedience. The

Roman period which followed was noted for its honouring of forms and formalism; in everything, for example, its art, it was thoroughly materialistic. Jacob says of Reuben: "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity and the excellency of power."

These were the characteristics of the Roman Empire and of the early history of Europe. And this period of Roman greatness was brought to an end by the very mistake that Reuben made. It could not "excel, because thou wentest up to thy father's bed; then defilest thou it: he went up to my couch." In other words Reuben committed adultery with Bilhah, "And Jacob heard of it."

The interpretation of this Bible story seems to be that the mentality of materialism and blind trust would try to usurp the place of God, Love. Then it would endeavour to maintain its unstable carnality by relying upon Bilhah (the spirit of intimidation, fear, terror). In the course of time, as we know, the spirit of Rome endeavoured to overthrow by terror and intimidation the spirit of Love which began to grow in the consciousness of the world after the coming of Christ. But Christ was the greater power and old Rome fell in ruins.

Moses says of the purified Reuben consciousness: "Let Reuben live and not die; and let not his men be few." He refers to the purified right idea of faith and obedience. The similarity of the words Rome and Reuben in their eastern pronunciation is worthy of note. It seems very probable, indeed, that the foundations of Rome were laid by sons of Reuben.

*Second Period.*

## SIMEON.

The Roman Empire was followed by the Frankish Empire founded by Charlemagne about 800 A.D. History clearly illustrates the mentality of the Franks who kept alive in dark days the spirit of Christendom. The inspiration of this faith sustained the all-conquering hope and directed the politics of Charlemagne, who opened a new Christian period. History also illustrates the carnal mind's perversion of the Frank mentality. France began to see salvation and strength in worldly power and in numbers. It would make its people Christian, but spirituality, true religion, was not sought after. It would found its Christian empire through blood and violence and would give its people the choice of baptism or death.

Jeremiah thus describes the mentality which relies upon numbers, on the big battalions: "As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right shall leave them in the midst of his days, and at his end shall be a fool" (Jer. xvii. 11). The Franks very clearly proved themselves to have this characteristic which, as we have already seen, was a characteristic of the "carnal mind" of Simeon. France manifested it again in the days of Napoleon, and in our own day this same partridge spirit is to be seen asserting itself in the French nation. But the right idea or concept of the partridge is also described in the Bible when David uses it as the symbol of that which cannot be "hit," against which

destroying powers throw themselves in vain. The great war brought out very strongly this characteristic, and in this respect the Hebrew partridge and the Gaelic "coq" are far-away relations.

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### *Third Period.*

#### LEVI.

The third period in Europe must be a Levi period, a Church period, and it is indeed interesting to find the predominating position of the Franks replaced by that of the Pope. This was a period in the history of Europe when a great "zeal" for Christianity predominated over every other idea. But the carnal perversion of the Levi consciousness was rampant and the history of this period is one long story of intrigue and poison. The greatness of the Church was obviously the very reverse of the greatness of the kingdom of Divine truth.

Jacob said of the perverted Levi consciousness, "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united . . ." In other words the kingdom of God has nothing to do with your carnal mind. But Moses blesses the purified Levi thought, the purified "zeal" for truth, the striving to be "joined to" Love. The Levi-Europe was founded by Pope Nicholas (858-867), who told Charles the Bald, grandson of Charlemagne, that he would have to bear his scoldings as Job had to endure the chatisements of God.



*Fourth Period.*

## JUDAH.

The fourth period is that of the Holy Roman Empire, with the Germans as the dominant European Power. This is the Judah period. It was in 962 that Otto the Great, of the Saxon House, became German Emperor and Protector of the Church. As in Palestine from the tribe of Judah would come the "great purifying," so from Germany (mainly the Goths) would come the purifying of the Church. The Judah thought, the "praise the Lord" consciousness, was to break again through the dark clouds overhanging the religion of the period. The German mentality, like the Jewish mentality before it, was summoned to give birth to a better idea of the Fatherhood of God. After this contribution to the progress of the world, however, the German mentality would drift more and more into materialism, into a philosophy which would be the very perversion of the truth. Endowed with an unique capacity to understand and honour God, to serve Him in the relationship of son to Father, it would drift from such faith in God to faith in a self-created demi-god. The longing for the might and majesty and greatness of God would become materialised into a craving for material brilliance and pompousness, for material might and domination, which would end by completely hypnotising the German mind.

And so in our day the materialistic German mentality was revolted and antagonised by the growth in the west of genuine democracy, of the aspiration of the individual for freedom. It

was obvious that such a freedom-loving consciousness was less and less likely to come under the hypnotism which had taken hold of the German mind. Indeed, the undisturbed growth of these western peoples into what was essentially spiritual freedom meant in the long run the death of the German system. These peoples were growing beyond the reach of that mesmerism or hypnotism which kept the Germans in subjection to their modern demi-gods and idols. (It is an interesting fact that it was in Germany that the so-called science of thought transference was discovered by Mesmer a hundred and fifty years ago. The discovery was called after him, and the leaders of the German nation have certainly proved thought transference to be a power over the uneducated masses of the people.)

In this power of mass hypnotism is to be found one main explanation of the antagonism between the Germans and the rest of the world which precipitated the world war. On the one hand there was the constant striving for individual religious and political freedom, for democracy. On the other side was autocracy maintaining itself by a process of mass mesmerism or hypnotism. The Great War was a struggle between these two opposing ideas of autocracy and self-government.

It is interesting to note how the Bible deals with this question of autocracy. In Samuel i. 8 we read how the Israelites said to the last of their judges: "Now make us a king to judge us like all the nations." Up till this time the people had lived a life of individual responsi-

bility to God. They had humbled themselves daily before the highest judge. They had lived in accordance with conscience. But this was not very easy, and now they felt they would like a mediator who would think and act for them and would be responsible for them.

Therefore they demanded a king. Samuel, who saw what was at the bottom of this demand, warned them of the consequences. He said: "He will take your sons . . . to be his horsemen . . . and to reap his harvest . . . and he will take your daughters . . . and he will take your fields . . . and the tenth of your seed . . . and ye shall be his servants." But the people refused to hear the warning of Samuel, and said: "Nay, but we will have a king over us." And so it had to be. Every people has the government it deserves.

The fact that a form of democracy is now on the winning side in Germany is a hopeful sign. It indicates that the Germans are again seeking individual freedom. The German is again on his way to find God. Moses says of Judah: "Hear, Lord, the voice of Judah and bring him unto his people; let his hands be sufficient for him, and be thou an help to him from his enemies." This is, indeed, an appropriate prayer for our time. The German must be brought back to his brethren by his own hidden power for good, and only the Lord, truth and love, can help him against his mental enemies, the materialism and hypnotism of the Babylonian mind.

It is well to remember that the German mentality has the latent ability to manifest that quality which has been called "the lion of the

tribe of Judah," namely, moral courage. The lion should again appear in this people. Jacob says of Judah : " Judah, thou art he whom thy brethren shall praise ; thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee . . . the sceptre shall not depart from Judah . . . until Shiloh come " (Gen. xlix. 8).

This Christian Judah has indeed to his credit something for which his brethren may well praise him, and the children of the father bow down before him. Germany gave birth to Protestantism, and this sceptre will not depart until Shiloh, a higher Protestantism, come, in accordance with Jesus' words : " He will send thee a Comforter, the Spirit of Truth."

Even in a more literal way the Germans have seen the fulfilment of this prophecy, and the Gothic sceptre which would not depart from Judah reigns or has reigned over all the nations. Every princely family in Europe had its origin in a Gothic house. And this is natural when we remember that this people is the bearer of the idea of the Fatherhood of God. The Gothic rule was established in England by William of Normandy, the Conqueror.

The German people have the exalted calling of establishing in human thought the idea of moral courage, not magnetic animal courage. They will realise this and resume their true mission when they know how to rid themselves of their demi-gods in every shape and form. It is in the circumstances very regrettable that a section of the German people has become mesmerised by anti-Semitism, and is attributing

their downfall to the Jews. So that the Christian and Jewish branches of Judah are more divided than ever.

The old Goths, as we have seen, intermingled with Israel to form the peoples of Europe. They were the ancestors of all white peoples and all white people inherit the spirit of these ancestors. But these distant ancestors who lived in Babylon brought with them to Europe also the Babel mind, and that Babel mind every European to-day also inherits. Babel was materialism built on a basis of matter, and the descendants of these Gothic ancestors have also built largely on a material basis. Once again the modern Goths are supreme in this respect. It is in Germany that we find the most advanced material knowledge, and our own times may be reckoned of supreme interest, witnessing as they do a reaction from these Babylonian theories. The "Theory of Relativity," recently evolved by the German professor Einstein, finds matter of so relative a nature that it can no longer be regarded as substantial, in the ordinary sense, at all.

Einstein means "One Stone," and this theory is, indeed, the one stone which was wanted in the modern Tower of Babel, and we should be grateful to the disciplined German energy which has always been so indefatigable in organising the phenomena of human knowledge. The result deeply concerns religion. Thanks to Einstein, natural science has unconsciously exposed the "adversary" Satan as fundamental materialism, as the attraction of the relative always at war with its opposite, the attraction of reality, spirit, truth, God.

Little wonder if a people which based its might and glory on the worship of the relative should sink beside the road. Nor is there any reason to think that this people will ever attempt to dominate again in the way that has proved so fatal to them. There is a better fate in store for them—to know more of “reality,” and in this way to become a brother in Israel of much prominence again, but of more profit.

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### *Fifth Period.*

#### DAN.

#### *The Second Four Peoples.*

It will easily be understood that the Danes are descended from the tribe of Dan (sea-colonisation), the people of the Dannemarke and the Dannebrog. The legend says that Dan, their legendary god, is sleeping in the Sont. But Dan will never rise again and will be forgotten. Jacob says: “Dan shall be a serpent by the way, an adder in the path,” and indeed Dan has been a serpent. He has marked his path in history by terror, murder, burning and destruction and by stamping his name on everything which he conquered. Metaphysically the Dan mentality is, indeed, the serpent in the path, for the Bible shows this mind to represent mesmeric dominion asserting itself by first inducing fear, and this mesmeric domination based on fear is indeed a serpent by the way of humanity’s struggle for freedom. This carnal perversion of the Dan mind could never conquer the New

Jerusalem, and so Dan has to be forgotten in the Sont.

But the Danes may rest content. In several places the Bible states that they will fulfil the task of Manasseh, for example, Ezekiel xlviii. and Revelation vii., where the gate of Dan is changed into that of Manasseh. And as Manasseh means "forgotten" the interpretation would seem to be that the perverted Dan mind, the domination of terror, will be forgotten by the Danes; they will be purged clean of this mesmerism themselves. Moses says of Dan: "Dan is a lion's whelp: he shall leap from Bashan." On the map of Palestine we see that the country Bashan is the same as that of Manasseh. Consequently if Dan is "leaping away" from there, it is Manasseh which remains behind. And this bears out our interpretation. The meaning of lion's whelp is probably that Dan in his youth, ignorant of what was good and what was evil, followed his own cruel instincts.

Now Dan also means "judge." The Danes of ten centuries ago we know were the ruthless and tireless conquerors of the shores of Europe, the enemies of Christendom, the terrorists of the world. In 1025 they became a mighty and civilised country under the rule of Knut the Great. Now, in our times, which, as has been said, are testing every people of what sort they are, the Danes have been foremost in relinquishing freely and in a spirit of goodwill, the colonial idea, and in ceding their distant lands. This may well be proof that old Dan is forgotten, and that the Danes, in the glory of Manasseh will fulfil their destiny, will be indeed "judge" in Israel.

*Sixth Period.*

## NAPHTALI.

The sixth period is the Naphtali period (the period of Spain and Portugal). Naphtali was the second son of Bilhah, the second adopted son of Rachel. He typifies a state of consciousness more advanced than that of Dan, a consciousness which has risen above terrorism, but has not yet attained to being the bearer and defender of truth. Naphtali means the "wrestler," and it would be his task to fight against and master any lower state of consciousness. This was the task of Spain, which was the bastion of Christendom against Islam.

The people of Iberia were, however, a tribe of Bilhah and Rachel, and naturally manifested much determination, energy and lust of dominion in conquering a world. Charles the Fifth of Spain, in consequence, was able to state that the sun never set upon his empire. The wrestler-quality of this people was manifested in their struggles with the Moors. Far from succumbing to the lower consciousness of Islam, far from allowing themselves to be polluted, they were for ever wrestling energetically to conquer and baptise these peoples. But Spain was noted for its cruelty. Only out of the spirit of this tribe could have grown the inquisition of the past, or the bull-fights of to-day.

One of Dan's sons was called in Hebrew "Haste," a natural name for a son born of this Dan-energy. On the other hand Naphtali had outgrown the Dan mentality; he is a step beyond the "haste" consciousness, and haste is cer-



tainly no characteristic of the people of "manana." Jacob says of Naphtali: "He giveth goodly words," or in the Dutch translation "beautiful words." Everyone who knows Spain knows that the Spaniard is not happy unless he is busy making the most grandiose plans. Equally it is characteristic of him that the carrying out of these plans is always postponed until mañana, to-morrow. The plans rarely amount to more than "beautiful words." They are always "castles in Spain."

Moses said of Naphtali: "Possess thou the west and the south," which seems to be the Hebrew expression for south-west. The tribe of Naphtali has obeyed the divine order, and has settled in the south-west, the Iberian peninsula. The Spaniards have always been noted for their great pride, and this characteristic can be traced to their inherited power to be master of their "downward" tendencies, to the pride which arises from the sense of having conquered and being able to hate the lower. Is not the purified purpose of this people, spiritually interpreted, to be the watchman in the south, the watchman against the lower, and the door to the west, typifying that which wrestles forward.

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### *Seventh Period.*

#### GAD.

The Slavic peoples are descended from the tribe of Gad. Like Gad they have broken away from and mastered the eastern slave idea, the eastern conception of one's fellowman. That

was why Gad had to be the watchman at the east, the watchman against that slave tendency: Remembering the evolution of the soul of Gad in the history of the life of Jacob one realises what it is that underlies the Bolshevik idea in the Russia of to-day.

Leah, it will be remembered, was driven to a desperate experiment which seemed like flying in the face of all existing conceptions and ideas. Similarly, the Slavic people are flying in the face of every current conception to-day. They are engaged on an experiment which has in a true sense a religious basis, however perverted it may be from this underlying purpose. The Slavic mentality is endeavouring to break right away from every slave conception, including the ideas of religious and worldly autocracy, and is prepared to give its very life to achieve this higher idea.

This is the fundamental explanation of the happenings in Russia to-day. But again the "carnal" mind set itself to destroy the spiritual idea at its birth. For the present it has successfully perverted the spiritual impulse struggling for expression in the Russian soul, has turned everything upside down, and produced the very reverse of what was aimed at. The "carnal" mind has mesmerised Russia into attempting to pull down the higher instead of endeavouring to raise up the lower. The effort to "make all men brethren," which was the impelling idea behind the Russian revolution, has been "defiled" by misdirected will-power, which has simply turned

things Russian head over heels and produced nothing but material devastation. Nevertheless, the fact that the root of the explanation of Russia to-day is found in the struggle of the "carnal" mind or materialised consciousness against a new spiritual idea coming to birth is an assurance to other European peoples that Bolshevism will never establish itself in their midst. In their case it would lack its essential spiritual stimulus, though they may be faced with the problem of communism, of which more anon.

Jacob says "Gad, a troop shall overcome him: but he shall overcome at the last." In other words: The might of universal judgment will judge the wrong Gad tendency, but the purified Gad mentality of "Universal brotherhood" will in the long run overcome, and through this purified consciousness probably the east and west will become one. Moses says: "Blessed be he that enlargeth Gad; he dwelleth as a lion, and teareth the arm with the crown of the head." In other words: The idea of brotherhood, as old as the world, will win in the long run at the cost of all so-called power and intelligence.

Under Ivan in 1500 Russia became a great power. The nucleus of that empire is to be found in the principedom Novgorod, which, in the dark ages, was a settled state. Most probably this means New-garad, and was probably founded by the Gadarenes. (The inter-placing of an "r" is an usage of some eastern languages, and sometimes denotes the plural.)

*Eighth Period.*

## ASHER.

The tribe of Asher in Europe would naturally be that people which adored the Aser. as gods, the Swedes. Asher, it will be remembered, was called to be the watcher at the appearing of the higher revelations of soul, the protector of the higher idea, the guardian of upward tendencies, the watcher at the north. In the north, therefore, would naturally be found the habitation of Asher.

The kingdom of Sweden came into power about 1520 under Gustavus Wasa, and history reveals Sweden's soul spurring her to action when an upward-striving spiritual idea was in danger, as for example in the Thirty Years' War, when it was necessary to save Protestantism. Jacob says: "His bread shall be fat." Asher will eat sumptuously the bread of truth. The Swedish mentality seems to have the capacity to assimilate the Word of God. Moses says: ". . . let him dip his foot in oil. Thy shoes shall be iron and brass: and as thy days so shall thy strength be," or in other words, your deeds will be inspired. You will progress in strength and beauty while guarding the appearing of a higher consciousness. (Taking the promise literally, it is interesting to note that iron and brass are found very much in Sweden.) And as time passes you will develop more and more in these ways, you will grow in grace, in spirit.

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## CHAPTER V.

## THE FREESIANS AND BATAVES.

(In Pre-mediæval Fressian and Batavian language pronounced as Freeshka and Bata-ber. The intermingling of these two nations constituted the Dutch.)

*Ninth Period.*

## ISSACHAR.

(Ish-Sachar, or son of hire or reward).

**W**E now come to the people of the Netherlands. The tribe of Issachar is represented to-day by the Freesian people. A difficulty here is that the Bible always speaks of the tribes of Issachar and Zebulun as one, and it will be more convenient to deal shortly with each in turn, and then to discuss them together at greater length. If we recollect the self-contradictory states of consciousness in which Issachar was born, it becomes easy to understand how Jacob at the close of his life could say : "Issachar is a strong ass couching down between two burdens " (Gen. xlix. 14).

The ass is a beast of burden and is so cheap in the East that everybody can possess one.

Nevertheless, although it was the common property of the common man, it was also much used by kings, prophets, priests and judges. The ass, therefore, is a good symbol for democracy.

According to the laws of Moses the firstborn of an ass had to be redeemed with a lamb (Ex. xiii. 13), as was the case with the "firstborn of man." Jacob, it will be seen, used a very apt symbol for the Issachar mentality when he likened it to an "ass," and this symbol correctly understood also defines the Freesian mentality. The stubbornness of the ass is exemplified in this picture of him crouching down between two burdens, two tasks, stopping half-way. Just as Leah, having so developed spiritually, having, as it were, finished one great task, had permitted herself to be overwhelmed by the carnal mind, so the Freesians, with the whole of Europe behind them, like a strong ass refused the last burden, refused to proceed on the last part of the journey. Having arrived in the north-west of Europe they refused to take what in those days would be a very big step, they refused to cross the sea to the "islands." They would couch down and be satisfied. "And he saw that rest was good, and the land, that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute."

As with Leah, who also had not kept on to the last, but had allowed the waters of the "carnal" mind to run over her soul, so was it with the Freesians. Issachar had not followed his higher impulse, which said: "Go out from the midst of them and be ye separate," a conscious-

ness which in these days manifested itself as an impulse for geographical change. In the beginning of Christendom history repeated itself. This was a spiritual step, but the Freesians could not take it. They preferred the old order, and so Boniface was murdered near Dokkum.

But the Freesians would be the basis of a new development; from this base would go forth the Britons, the Angles, to establish a more advanced order in the world. It was from the Freesian coasts that this exodus took place, and from the Freesian democracy sprang the democracy of Britain and the world. No people in the world has been more stubborn than the Freesians in resisting any intrusion on their democratic freedom. They have been the only people on earth among whom the least has been as free as the greatest, and has had as many rights. They are the only people who have never bowed under the yoke either of nobility or of church, among whom the institution of serfdom was not allowed to establish itself in any degree. The "free Freese" was the name by which they were known throughout Europe.

On the other hand, the Freesian soul, reasoning from the analogy of Issachar, might be expected to become a servant unto tribute, and so, indeed, it happened. The Freesian kingdom was split up by the stubbornness with which its people fought each other for their supposed rights, and as a result it came partly under the rule of German autocracy, partly it joined itself to the Netherlands, and wholly it was a servant unto tribute to its own self-will. In merging itself with the Bataves, however, it would again become the basis of the freedom and democracy

of the united peoples forming the Dutch nation. Moses says: " Rejoice, Issachar, in thy tents," in thy different habitations, circumstances, consciousnesses; and so, indeed, Issachar had to rejoice, divided up as it was between several countries.

The first kingdom of the Netherlands was the kingdom of the Freesians under a royal house, of which the name is not known, but of which Radboud was the most famous king. The people then stretched from the Zwin, a narrow stream which ran along the line of the frontier between Belgian Flanders and Dutch Flanders to the Konge-Aa, the border with Danemarke. Was the prophecy " to be servants, even free-servants," ignored in those prosperous days? We shall see.

We recognise this lost tribe more easily if we know that " Fara " is the old word for tribe or race. It has the same root as the Hebrew bar or son. Therefore the oldest title for this people must have been Fara-Ish-sachar. If we pronounce this in the Freesian way we hear Fari-saka (i, y, or ie has the same sound as the English ee), from which we get Fryske (pronounced Freeske) the oldest term still in use for the Freesian people. It is a word from the old Freesian language, which is still studied and spoken in the pure Freesian province of Friesland, in the north of the Netherlands.

In the heraldry of Israel are different well-known emblems; for example: the man, the lion, the eagle, the bull, the arrows, the ass, the unicorn, the wolf. Every tribe had its coat-of-arms. And the symbol of the ass still appears



in several coats of arms in the Freesian heraldry. There are still families sufficiently stubborn to honour this emblem which they inherited centuries ago from their distant Israelitish ancestors.\*

What is the real meaning of the symbol of the ass? Remember that nearly nineteen centuries ago there came to pass at Jerusalem that which had been prophesied by Zechariah (Zech. ix. 9), "... behold, thy King cometh unto thee; He is just, and having salvation, lowly, and riding upon an ass." And so Jesus "... when He had found a young ass sat thereon; as it is written ..." and so rode into Jerusalem. No doubt Jesus meant to teach humanity a practical lesson by this entrance into Jerusalem, and for our own age no more striking lesson could possibly be given. If that Biblical ass is to be taken as the symbol of democracy, then the lesson means that Christ, the way-shower for the whole of humanity, the perfect Son of God, can only arrive in His own consciousness of peace (Jerusalem means Town of Peace) if carried forward by democracy, by the democratic thought. The ass-colt had to be redeemed by the Lamb, and the "serving under tribute" of the lamb is the final outcome: the democratic idea, democracy, will serve the one authority, the Father, Love, Truth.

But there is a still deeper meaning in the story of Jesus' entry into Jerusalem. Jesus promised

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\* NOTE.—In the genealogical periodical "*De Nederlandsche Leeuw*" for May, 1920, the following question was put:—"Does anyone know why crests of asses' ears are found in many German and Dutch coats of arms? Is there any legend connected with this?"

that He would pray to the Father " . . . and He shall give you another Comforter, that He may abide with you for ever : even the Spirit of Truth " (John xiv. 16, 17), and . . . " He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you " (John xiv. 26). Jesus' entry into Jerusalem seated on an ass, therefore, seems to contain this lesson for our times—that the promised Spirit of Truth can only come to humanity when humanity has democratised itself. One may therefore be grateful that humanity is indeed taking the great steps towards democracy that mark this period of history.

Finally, this story seems to shed a light on the meaning of the war which, though it has ended on the battlefield, still rages in the mind of humanity. The Central Powers, headed by the autocracy of Germany, did their best to put their heel on the neck of democracy, the bearer of the Comforter, the Christ, the holy understanding. The Germans tried to impede the new entrance into the new Jerusalem. The descendants of the Goths tried to repeat on the scale of to-day the tragedy which was carried out in Palestine nineteen centuries ago. The Jewish branch of Judah and their Christian successors and descendants were alike the dupe of the " carnal " mind, and in 1914 as in Palestinian days it was the truth that " . . . they know not what they do." Germany, to-day, is at least awakening and endeavouring to purify its thought, and Germany democracy in whatever form should be helped on.

*Tenth Period.*

## ZEBULUN.

It is necessary now to refer shortly to the tribe of Zebulun. The characteristics of this people are set forth in the Bible in the description of the patriarchal family, and Zebulun's symbol should have been : an elevation, a harbour or a strand—all three difficult to design as an emblem.

In the dominion of this people was Tabor, the holy mountain, the spiritual centre for the whole of Galilee. The border of Issachar was at this mountain, which was regarded as a resting place where men could receive spiritual inspiration, could see God, while yet in the flesh. Zebulun was that son of Jacob who was the highest representative of love, and Tabor was the symbol of this mandate or mission. It is worth while to recall some of the stories concerning Tabor.

The Israelites were once subdued by a heathen prince, but Deborah, the prophetess, told Barak to assemble men on the Tabor to prepare for the victory of Israel. So Barak went down from Mount Tabor, and the Lord "discomfited Sisera (captain of the hosts of the enemy) and all his chariots, and all his host, with the edge of the sword before Barak" (Judges iv. 4).

In Samuel i. 10 we read how Saul was anointed to be King of Israel by the last judge, Samuel, and how he had to come to the hill of God, ". . . and when thou art come thither . . . thou shalt meet a company of prophets coming down from the high place . . . , and they shall prophesy : and the Spirit of the Lord will come unto thee . . ." that is to say on Mount Tabor.

In Hosea v. the Tabor is used to symbolise the fact that the highest conception of God has become clouded. The prophet calls this condition " . . . a net spread upon Tabor."

Jesus used the Tabor, also, as a symbol of this mentality. In Matthew xxviii. 4 we read that He told His disciples to go to that mountain in Galilee, to the place where it would be possible, after all the mental storms, to become again aware of the fact that Love, God, is always at hand. There Jesus would prepare Himself for His journey to Bethany, where all that was still material in Him would finally vanish, where the relative would give place to the reality of truth and spirit. The Tabor was, indeed, the holy mountain, and it is, therefore, little wonder if the tribe of Zebulun, which means tribe of the "elevation," embodied in its name this elevation, this mountain, the holy Tabor, and called itself "Bartabor," (bar—son, Tabor). These Bartabor then are the Bataber or Bataven who united with Issachar to form the people of the Netherlands. It is now advisable to deal with these tribes together, as does the Bible.

Moses says of these unified tribes: "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness." From the political standpoint this prophecy seems to embody the mission of Holland to-day. Its full signification will be unfolded later. The times are ripening for the fulfilment of this prophecy. In the stress of the great war the tribes of Israel in Europe have identified themselves, and the mission of the races of the Netherlands seems to be definitely set forth in the Bible.

That mission is to raise the world out of its present chaos, and the power to accomplish this is manifesting itself in the souls of the Dutch people.

Meanwhile, let us note how certainly everything has been foreseen in the Bible. In a preceding page it was asked if the first Holland—then called Friesland—had not served unto tribute. A Dutch tradition, handed down by word of mouth, has it that a prince from the East landed on the coast of the present-day province of Friesland and founded a town, the old Freesian, royal capital, Stavoren, and became the ancestor and founder of the old Freesian Royal House of the Radbouds, etc. Who were these original founders of Stavoren other than Ish-Taboren, princes of Zebulun? (The Dutch form for plural is “en.”) From the time when history is lost in legend, therefore, it seems to stand out clearly that these two tribes were one. And these two in one constituted a separate type, the type of unity and brotherly love in Israel, a very beautiful idea to stand for in these latter days.

“They shall suck of the abundance of the seas and of treasures hid in the sand.” In these words it would seem to be clearly indicated that the last child, the last representative of Leah, who had built up her spiritual consciousness “line upon line,” is indeed the Netherlands of to-day. The patience of Leah was manifested by them in the painstaking erection of dike upon dike until they had raised their land out of the waters. From earliest times, indeed, this people proved that they had dominion over

the waters. They still drive back the waters and bring to light the good ground beneath. Thus it is also with the soul of the Dutch—they are able to see the real good behind the apparent evil, just as they discerned the possibilities of the Netherlands which were raised up out of the waters polder after polder.

This national characteristic reveals itself again in the colonising of East India, where the soul of a people had been submerged and dominated by that mesmerism of fear to which Holland could again say: "Thus far and no farther." "There is something great to do here" said the first Dutch Governor-General of the East Indies, Jan Pietersz Coen in 1619. "Rejoice, Zebulun, in thy going out." Rejoice, Holland, that your fathers dared to sail far and wide, carrying your merchandise to and colonising distant lands, and that at the same time you dared to be a harbour of refuge and safety for the persecuted. Rejoice that your God-given qualities are a light in the darkness of distant lands. Rejoice in the "elevation" of your consciousness above the troubled sea of human striving and contention.

Jacob says of this Zebulun mentality: "Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships; and his border shall be unto Zidon." That the first part of the prophecy has been fulfilled, in its literal sense, needs no pointing out. In its literal sense the second part of the prophecy was likewise fulfilled, for in days of old only the river Konge-Aa divided the Freesians and Danes, and Zidon was the harbour of Dan. But the prophecy also

meant that Zebulun, or Holland, would be a harbour of refuge for those who were driven about and harried by the religious and political storms of the outside world, and Holland was from the beginning a refuge for the oppressed, for those who were suffering from their own and others' faults, for exiles from their own countries, Huguenots, Jews and Kings.

The most important incident of this kind in the history of Holland, the most far-reaching in its results, was the shelter extended to the English Brownists, the so-called Pilgrim Fathers. Superficially a trifling matter, it was essentially of the greatest importance to the world, because, as we shall see, these Pilgrim Fathers, who had separated themselves from the English Church, represented the dawning in human consciousness of the Manasseh mentality. As the founders of New England they took their selfless Christian spirit to America, and completely moulded the consciousness of a land which in its turn will mould the consciousness of the world. As has already been stated, the English religion might be expected most fully to manifest the idea of God as Truth, and in those days the purest consciousness of Truth was manifested by the Pilgrim Fathers. Thus, Holland proved to be the modern Galilee where, as it were, the highest type of Christian thought could come to rest and prepare for the next great step to the new world of forgetting, of Manasseh.

The Divine order to call the peoples to the mountain has been obeyed by Holland, which has never feared to make a stand for justice, even

against the hostility of the whole world, which has always stood above party prejudices and national rivalries and maintained with courage any position which to itself seemed good and right. But has not Holland, like other countries, also been liable to that perversion of its highest characteristics, that tendency to be led astray by evil masquerading as that aspect of good which makes the strongest appeal to it? Of course it has, and in Holland, Satan has tempted the soul of the people in the manner one would naturally expect. The tendency has been for Holland to become a refuge for the evil-doer as well as for the good, and so to sanction evil, and wholly unconsciously — indeed, with the best intentions in the world — to work for evil in the name of good. This state of being good to good and good to evil ultimates in every department of life in the sort of moral apathy which the Dutchman himself calls “Jan Salie.”

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#### HERALDRY.

In the journey out of Egypt to the promised land, Israel marched in a square, three tribes on each side and the Levites with the ark in the midst. Issachar, Zebulun and Judah marched together under a common field-ensign or coat-of-arms, “the lion.” So also marched together Ephraim, Manasseh and Benjamin under the ensign “the bull,” to the importance of which reference will be made later.

The “lion” of the first three tribes was the lion of Judah. Each tribe had, of course, its own coat-of-arms, but it is quite conceivable that



Issachar (the Freesians) had not too high an opinion of their own symbol, "the ass," especially after its higher spiritual meaning had been lost, and it is also extremely probable that Zebulun (the Bataves) would have great difficulty in making an emblem of a "harbour," or strand, or mountain. It is, therefore, natural that both tribes should have kept the lion as their emblem, and it is interesting to note that the lion came three times into the Lowlands. First, it came with the Keltic "voortrekkers"; second, it came with the mother-tribes themselves. Finally, when Judah and Israel had mixed, and the Goths had come to bear the sceptre, the lion came a third time into the Lowlands. In addition it was brought from the side of the sea by the first royal Freesian House of Stavoren.

The lion is the ensign of the Netherlands to-day. It is true that the lion of the first Royal House of the Netherlands disappeared before the coming of Christendom. But somewhat earlier, in 675, the lion of the present reigning House of Orange-Nassau is first noted in the Netherlands. For twelve centuries, and perhaps a good deal longer, Nassau has been known in Holland and has always partly or wholly represented this people and kept high the better traditions of its two component tribes. Two, possibly three, of the periods of the growth of Israel have been led by princes of this house, as we shall see, men who knew how to give themselves for humanity, to watch over its growth, to guide it and advance it. The Dutch have good reason to revere the House of Orange-Nassau.

As for the Orange tradition : The first William, prince of that name, a legendary hero, a paladin of Charlemagne, had two surnames. One was William with the Horn, the horn with which he roused the spirits of his Christian warriors, and blew courage into their fainting hearts when Christendom was tottering before the Saracens. The horn to-day still appears in the coat-of-arms of Orange. His second surname, as it appears in mediæval ballads, is "The sword of the Christians," because he saved Christendom from the destructive and nearly overwhelming power of the Saracens. These two characteristics represented by these two surnames, as we shall see, have been inherited with the title by its bearers.

It was this house that originated the motto, "I will maintain," which is now the motto of the Dutch coat-of-arms. And as the call to the nations to-day is to maintain brotherly love and unity if order is to be brought out of chaos, this motto may be taken as a prophecy of the work Holland will do, unifying Germany and France, Central Powers and Allies, Jews and Christians, Christendom and Islam, East and West.

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## GREAT BRITAIN.

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### *Eleventh Period.*

#### EPHRAIM.

The appearance of the "Angles" in north-west Europe has already been touched upon in the examination of the word "Berith," and else-

where in this pamphlet. It was shown how the priest-chieftians had led their families and tribes across Europe to this region in the effort to find the promised Holy Land, the Kingdom of the Stone. Tacitus wrote in his "Germania" in 99 A.D. that there existed three branches of the German family, and one of these branches dwelling on the sea coast he called the Ingavonen, a name which must arrest the attention of anyone who is investigating this subject.

Now the name of the old Saxon god was Ingwe, and this taken in conjunction with the word "gae" or "gael" (stone), and the word "vonen" a variation of "bannen" or "banners," which means "men of the jurisdiction," gives us "Ing-gae-ban," or God-stone-jurisdiction.

Something like this must have been the name of the promised "Kingdom of the Stone," and the tribes who founded it probably so named it. These Ingabannen or Ingavonen or Ingwevonen as it is sometimes spelt, these god-men, were officially named "Men of the God-stone," and if we re-translate this, remembering that "Ish" is the Hebrew for "men," we get God-stone-men—Ing-gael-ish—English.

Now what were the promises to the tribes of Joseph? They had the state of consciousness which would always seek after or "add" to itself more and more truth, and from them would come the new stone of Israel. This was the chief promise concerning them, and it is, therefore, natural that they should name themselves after it—the Godstonemen. The English, then, who were later to cross the sea to Britain, are the

Godstonemen, and they are the tribes of Ephraim and Manasseh. Some of these people also called themselves the Saxons, "Isaacsons," sons of Isaac, sons of the glad promise. In the course of the ages, it is true, the tribe of Ephraim seems to have lost its ensign, its coat-of-arms, the bull, but the idea still survives in the national name or nickname "John Bull." The unicorn of the British coat-of-arms is referred to in Moses' promise to Joseph, and is the symbol of Truth, always victorious.

In the former territory, or jurisdiction, of the Ingavonen run two rivers, the Aler and the Weser, and at their junction lies a great rock or stone which in days of old was a very holy Saxon altar. Its name is Lugenstein or Lie-stone, and round it in this dim historic past was built the little town of Verden. On it was kept jurisdiction; on it, that is to say, the law was delivered justly and correctly. Without doubt its original heathen name was not Liestone, a name which was probably given it after the coming of Christianity.

Evidence that Verden was the stronghold of the heathen Saxons, and that this stone must have been regarded by them with the utmost awe and reverence as an exceedingly holy stone, is found in the fact that when Charlemagne carried Christianity among the Saxons he immediately founded a church near the stone, and made Verden the first bishopric in the land of the Saxons. In effect the orders of Charles must have been: Beat the Saxons and baptise them. Seize the holy town of Verden and make it a bishopric. Name the Holy Stone Liestone.

As we read how in their great struggle for freedom the individualistic, undrilled Saxons under Widikind were finally overthrown by Charlemagne's well organised and disciplined armies, how the order was given out in Verden that those who did not become Christians must die, and how, therefore, 4,500 Saxons were killed, we have a glimpse of the power wielded over the minds of the Saxons by their holy stone. To them, it seems certain, it must have been indeed the "foundation stone," the cornerstone of the Promised Land, which Israel would found under the leadership of Ephraim, and which in their heathenised state of thought they regarded literally as a material stone. That ultimately the English crossed the sea to the Isles, leaving the holy stone behind them, may indicate that their thought had awakened to a more spiritual interpretation of the promises.

It is possible to deal very briefly with the tribes of Joseph, because the prophecies are so remarkably clear, and also because there is a whole library of English and American books on this subject. Jacob says of Joseph: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall."

That the Anglo-Saxon race has been and is fruitful no one will venture to deny; its branches, or colonies, encircle the globe. As the leader of Israel it has a mandate to carry the truth, to give a cup of cold water from the fountain, to the peoples which are not of Israel, and it is therefore strictly in order that the great missionary movement should spring from the

Anglo-Saxons. By their name they may still be recognised as the people of the covenant (Berith-ish, British).

“ The archers have sorely grieved him, and shot at him, and hated him : but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob ; (from thence is the shepherd, the stone of Israel) . . . ”

The power of truth is always manifest in overcoming its enemies, the false ideas or idols or beliefs of the human mind. The higher or better is always hated by the lower or evil. God is always hated by the “ adversary,” the devil or the carnal mind. Nevertheless, the higher the tares, the higher grows the wheat. In the long run the dominance of truth, spirit, is sure. The late war, in which these two opposites in the mind of the world were expressed in a clash of arms, proved that real power was with the Joseph mind ; the “ arms of his hands were made strong.” The Allied powers, led by the Anglo-Saxon democracies, were on the side of the omnipotent power of truth. But, though the mental warfare which is in the world found expression on the battlefield, it was not ended there. It still goes on.

Of the Joseph consciousness as that which “ added ” to itself, in the sense of adding to its knowledge of truth, of always fighting for truth, Jacob said : “ From thence is the shepherd.” The unsatisfied search after truth of the Anglo-Saxon peoples would in the course of time discover the stone, the spiritual idea, which would prove to be the shepherd of Israel, by a new

revelation of the truth which Jesus taught, but which mankind could not fully apprehend. And in Manasseh, separated from the brethren, would this new revelation first appear.

“ Even by the God of thy father, who shall help thee; and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb : . . . unto the utmost bound of the everlasting hills . . . ”

To-day, it cannot be denied, the Anglo-Saxons are blessed more than any other tribe.

It has already been noted that an outstanding characteristic of Joseph, as shown by his life, was his capacity to forgive his enemies and to help them. This again is a characteristic trait of the modern descendants of Joseph. Even in the case of South Africa, whatever wrong may have marked the conduct of Britain at one time, it showed the Joseph characteristic in the spirit which brought Boer and Britain into line and sent them marching forward into the new era, not as conqueror and conquered, but shoulder to shoulder. A higher, more complete, state of consciousness must result from this combination, for is not the purified Dutch soul, or consciousness the highest representative of Leah, of Love, on earth, and is not the purified British consciousness the highest representative of truth, so far as the tribes as a whole are concerned? It would seem, therefore, that the mingling of Dutch and British in South Africa should be in the right order of things, and should evolve a nation prosperous and mighty in the highest sense.

Moses also conferred many and great prophetic promises on the Joseph consciousness. They are set forth in Deuteronomy xxxiii. 13 *et seq.*, and it is not necessary to refer to more than one or two here.

“ His glory is like the firstling of his bullock.”

This is an allusion to the symbol of Ephraim, the bull, the conqueror of difficulties.

“ . . . and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth.”

This, indeed, has been the achievement of the British in a strictly literal reading of the prophecy. But in its higher meaning it is overwhelmingly more important, for it means that by the seeking after, the adding on of truth, the reflection or expression of the power of Divine intelligence and wisdom, will all the peoples of the world be “ persuaded ” and brought together.

“ . . . and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.”

That is they are the ten thousands (ten tribes) of Ephraim and the thousands (tribe) of Manasseh. This future coming together and unification of the peoples concerns the Christian peoples of the world, and the separated brethren of the European peoples (America, Australia, South Africa, etc., etc.). It will be well if the old world of Europe endeavours to keep abreast of “ Joseph ” in his forward-reaching struggles towards the greater glory prophesied for him in the Bible.



The question arises : How has the " carnal " mind endeavoured to mislead the Anglo-Saxon races? Just as it misled Rachel when her sense of unsatisfied ambition and desire caused her to ask, " Give me, I pray thee, of thy son's mandrakes." The material aspect of Joseph's career illustrated this tendency. He made adroit use of the famine in Egypt to monopolise in one hand, in the hand of Pharaoh, all private property. His characteristic craving " to add " was not satisfied until he had bought all the property of the Egyptians for grain. And in modern times, which, both in a strictly material and in a more spiritual aspect, may be described as the Joseph period, the world has been profoundly influenced by the almost feverish effort of the Ephraim and Manasseh consciousness to " add," and again add, to their material possessions, until the one has the biggest empire the world has ever known, while the other has the biggest fortune, the biggest factories, the biggest skyscrapers, the biggest potato, and a thousand more " biggests." Happily we have entered the Benjamin period, the age, as we shall see, of united effort, of co-operation.

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## BRITAIN AND THE NETHERLANDS.

Before dealing with Manasseh and the other children of Jacob who have not yet had their " period," it may be illuminating to consider briefly the history of Great Britain and the Netherlands in the light of the Israel theory.

Mediaeval times were marked in every European country by the struggle for supremacy be-

tween Crown and people. Everywhere the Crown was victorious with the exception of England and Holland. At this point it may be well to refer to Switzerland, which is not otherwise mentioned in this pamphlet. Metaphorically, it may be regarded as "the remnant" of Israel. The attraction of this people for their high, white mountain tops, with their broad vision, symbolises the attraction and power which the ideals of freedom and democracy have exercised over them. These ideals have been vital enough to maintain themselves intact from the beginning, and the consciousness of this people has therefore been an expression of these higher aspirations of the human soul, which are again asserting themselves in these latter days.

It was in England that democracy was first able to secure official recognition. The Magna Charta laid the foundations of English freedom. In the Netherlands democracy took the reins into its own hands. In 1588 it became a Republic. Autocracy had had a warning beforehand, and again it came from the Freesians. It was uttered at the coronation of the notorious Philip II. of Spain, who by inheritance was count of the different Dutch provinces. In other words, it was uttered in the very stronghold of autocracy, and in defiance of the overwhelming weight of adulation and of real and pretended subservience which marks such occasions. It was the custom for the king first of all to take the oath to guard the privileges and freedom which the people had inherited from former times, and thereafter to receive the homage of his subjects, which was always given kneeling. On this occasion, however, the delegate of Friesland was instructed to

convey its homage erect, and Van Burmania had sufficient courage of conviction to do it, and with the words "The Freesians kneel only to God," to attack the existing order of things at its centre. No wonder Philip hated the Netherlands. The war for freedom need not be dealt with here, but the glory of William of Orange and his followers will never fade.

We have already seen how the soul of humanity, the mind of the world, developed towards this period, which the Dutch character was most fitted to lead. William the Silent typified the mentality which gave the Dutch this place of honour and responsibility, and William the Silent offered up everything he valued most, even his life, on the altar of humanity. In 1588 England and Holland were united in overthrowing the "unconquerable" Armada. Thereafter they separated, each to develop in its own way towards its own destiny.

It is remarkably interesting to see how these two peoples who apparently were each other's fierce enemies were each in fact the protector and guardian of the other from the point of view of their real mission in the world. In the fulfilment of their respective missions, Britain, the sword bearer of Michael, the militant archangel of truth, and Holland, the sword bearer of Gabriel, the archangel of love, would support and protect each other, though to themselves and to the world with its superficial way of reading the meaning of events they might seem to be each others worst enemies. If Britain faltered in the way Holland would support her therein : on the other hand Britain would always guide Holland along her own uncomprehended path.

In the time of Charles II. Britain was mesmerised, as it were, into losing sight of her Divine mission, and history relates how the Dutch fleet had to penetrate to the heart of England in order to purify that heart. It is significant that the opponents in this conflict should be the "Royal Charles," and the "Seven Provinces" (the name of the Republic). However little it might seem so, God had watched over England. Years afterwards the same thing happened. England wavered in the way of truth, and again Holland came to the rescue when William III. and a Dutch army came to the help of the guardians of Truth. This was a deed of very great results, of deep world significance. It was the second time that a William of Orange had opened a new "God-period" in history. Through his selflessness in listening for and obeying the commands of God, and by his readiness to lay on God's altar his own happiness and even the prosperity of Holland, the Joseph-period could begin in 1688. In 1815, at Quatre Bras, a William of Orange gave the order to hold out in opposition to his own commander-in-chief, and this decision is considered by military authorities to be the basis of the victory of Waterloo. A third time had the sword of the Dutch protected England.

And apparently the British were the arch-enemies of the Dutch. They took away the glory and material prosperity of Holland, they took away her colonies, they brought to naught her world position, they destroyed her trade and her riches. But a higher power was guiding Holland through these experiences, in which she was learning to eliminate earthly might and

glory from her consciousness. The imperialism of this tribe had to be destroyed in this way. The last blow was the Boer war, but this had ultimately a beautiful, if unexpected, result in the loyal union of the Dutch and British peoples of South Africa.

Thus Holland gradually awoke to its real mission, and there developed the power and love with which it could take up part of that mission, namely to elevate the peoples of the East Indies. Its apparent failure had forced it to take up the task for which God intended it. That task was clearly indicated in the course and logic of events in the growth of the world consciousness. The times were ripening, but could only ripen fully if the higher light of spirit could be carried into this part of Asia, submerged as it was in the mesmerism of the "carnal" mind. The British "ox" and the Netherlands "strong ass" seem from Biblical times to the present day to have had a common spiritual mission which each fulfilled in its own way.

In Deuteronomy xxii., verse 10, Moses says: "Thou shalt not plow with an ox and an ass together," and we begin to see dimly what he meant. The strong Dutch "ass" has to lift upward, but the British "ox" has to plough forward. At the manger of Bethlehem, in its metaphorical signification, they dwell together and thus they are always represented in the primitive paintings, showing that the real meaning had been handed down the centuries as "legend," and thus had inspired the painters.

The remarkable connection between Java and New England can now be shown. Batavia, the capital of the Dutch East Indies, was founded in

1619, and was the sentinel of the outward or extensive aspect of the world regeneration. Thereafter, the inward or intensive aspect could appear, and in 1620 the Pilgrim Fathers were moved to proceed to the New World to found New England. Regeneration and growth were encircling the world. The misery which England had caused Holland to suffer was to prove only a blessing to the Dutch. God had watched over these tribes and had developed their soul into a formidable power for good in the days that were to come. The sword of Michael has done and is doing its militant work for freedom. The sword of Gabriel is making its power more strongly felt day by day. These two will stand side by side in a spiritual completeness which will more effectively protect the welfare of the world than all its treaties.

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## UNITED STATES.

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### *Twelfth Period.*

#### MANASSEH.

The idealism of the Pilgrim Fathers, their inclination Spirit-wards, which led to the foundation of the United States, has naturally stamped itself very deeply on the character or mentality of that country. Its people has been drawn from every country in Europe, and these "separated from their brethren" have been welded together and developed under the leadership of

the Joseph consciousness. The melting-pot of all the nations, constituted of all the tribes of Israel, it naturally mingles all the good and all the bad of these nations. All the prophecies and promises, therefore, find their fulfilment in this country, where good and evil seem to be found in their extremest forms.

In the light of what has been said, it is natural and normal that an ability to comprehend the fullness of God should be born in the mentality of such a people as this. Gradually, America is developing a higher and more spiritual consciousness; slowly it is learning to bring out the best in itself. To-day Manasseh is the blessed. America has become the richest and most powerful country in the world. In Old Testament times Manasseh was blessed as the thirteenth son of Jacob. Under Washington, at the birth of the United States in 1776, this colony consisted of precisely thirteen states. Therefore the coat-of-arms of the Manasseh people still consists of thirteen stars and thirteen stripes. The back of the Great Seal of America shows a pyramid of thirteen platforms or stages, above which is the well-known nair design of the Spirit of God (an eye in a triangle). The designers of this Seal seem to have felt that from Manasseh would come the Comforter, the Stone of Israel, the Holy understanding "which proceedeth from the Father, He shall testify of Me" (John xiv. 16; xv. 16; and xvi. 7).

It seems natural and normal also that from America, crowned with such a promise, there

should emerge in the political sphere the idea of a League of Nations, for already the spirit of America has unified in itself all the tribes. At the moment it seems that two dominating ideas war against each other for predominance in the soul of the United States. There is, on the one hand, a materialistic impulse which urges the United States to profit by the advantageous position it is in in relation to other nations, and to dominate the world with a sort of camouflaged imperialism, to be the latest world dictator. On the other hand this tendency is opposed by the inherent high idealism and spirituality which springs inevitably from the circumstances of the birth of the United States. It is not difficult to prophesy which idea will ultimately win, though it is, indeed, difficult for America to join the League of Nations so long as by this act it helps in any way to uphold the old imperialism which is still honoured in Europe.

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### SOCIAL-DEMOCRACY.

It is surely easy to recognise the mentality of Dinah in the political situation of to-day. Dinah must have been the most loved of the children of Jacob. She expressed the highest sense of love, and her instinct was to care for the outcast, the oppressed, the unhappy, the poor, the destitute; her desire was to give them joy and happiness. This instinct and desire, perverted



by the "carnal" mind in Dinah, was to be her downfall, and a perception of the danger which would threaten this type of consciousness appears to be indicated in the choosing of her name, Dinah, "to be defended" or vindicated.

Had Dinah and her heathen betrayer continued together they would, perhaps, eventually have discovered that "possession" alone does not confer happiness. Dinah had lost sight of part of the great commandment, "Thou shalt love the Lord, thy God with all thy heart and with all thy soul and with all thy mind." So did Social-Democracy, the Dinah of to-day. In its protest against the false dogmas and authorised beliefs of the churches it lost sight in its turn, like Dinah, of the command: "'Thou shalt love God supremely; thou shalt love Spirit, Love.'" On the other hand the second part of the commandment, "Thou shalt love thy neighbour as thyself" was the inspiration of Social-Democracy, but like Dinah this political party has become the prey of materialism, of the "carnal" mind. As Dinah was defiled by a heathen, so the Christian tendency in Social-Democracy was defiled by the adversary, Satan, and its destruction would follow in Communism. Nevertheless Dinah was rescued by Simeon and Levi, and similarly it may be expected that in the long run the universal "intuition of conquering faith" and the impulse to "join to God" will purify Social-Democracy of its misconception of the idea of "possession."

# ISRAEL, EUROPE AND THE LEAGUE OF NATIONS.

## *Thirteenth Period.*

### BENJAMIN.

Only in the consciousness of America, as we have seen, could the idea of the League of Nations evolve itself, and Woodrow Wilson will undoubtedly be seen, in the perspective of history, as the leading figure at the opening of this new period. Of right he takes his place in the gallery of men who have led the different stages of the political growth of Israel, viz. :—

<i>Political Leaders of Israel.</i>	<i>Time.</i>	<i>Periods dominated by the prosperity of the following.</i>	<i>Corresponding sons of Jacob.</i>
Constantine .....	313	Roman Empire.	Reuben.
Charlemagne.....	800	Frankish Empire.	Simeon.
Nicholas I. (Pope)	860	Church Europe.	Levi.
Otto the Great .....	961	Holy Roman Empire.	Judah.
Knut the Great.....	1025	Denmark.	Dan.
Ferdinand of Arragon .....	1492	Spain.	Naphtali.
Ivan .....	1500	Russia.	Gad.
Gustav Wasa.....	1520	Sweden.	Asher.
William the Silent	1579	Netherlands.	Issachar and Zebulun.
William III. of Orange.....	1683	Great Britain.	Ephraim and Manasseh.
Washington .....	1776	United States.	Manasseh.
Woodrow Wilson...	1918	League of Nations and Palestine.	Benjamin.

Benjamin was the last child of Jacob, and he was the only son of "Israel." He had a position of at once peculiar detachment and peculiar intimacy in regard to the other children of Jacob. He would be more of a brother to them all than they would be to each other. The Benjamin tribe might be expected to have an inter-

national or neutral character in relation to the others. Similarly this period of the League of Nations should be characterised again by the universal brother consciousness. It is distinct and different from all the other periods in which one tribe dominated all the others, and in which envy and opposition to such dominance produced warfare and bloodshed. It is the period in which the idea of co-operation among the nations as opposed to strife is emerging.

The spiritual blessing promised by Moses to Benjamin in Deuteronomy xxxiii., which will be considered later, was preceded by the prophecy of Jacob concerning the material Benjamin, the "carnal" mind's misconception or perversion of the Benjamin idea: "Benjamin shall ravin as a wolf in the morning, he shall devour the prey, and at night he shall divide the spoil" (Gen. xlix.).

This seems to be a fairly adequate prophecy of the period which we have just passed through, a period which has certainly been dominated by the "wolf" state of consciousness. The wolf requires the company of the herd in order to manifest its characteristics of daring, cruelty and destruction, and this has been true in the international sphere during the recent world-wide conflict. The wolf consciousness still reigns very considerably not only in individuals, classes, races, trade, finance and politics, but can even be seen operating in the Benjamin of to-day, in the League of Nations itself. What has become of the high idealism with which Woodrow Wilson simultaneously gladdened and horrified a distracted world? Devouring the prey and dividing the spoil seems to be the order

of the day. The jealousy and distrust which mark the wolf consciousness are evident everywhere. In the guise of protection and friendship the wolf consciousness divides countries, enslaves peoples, accepts mandates. Thanks to this jealousy, a Turkish government still rules in Constantinople, the capital of the nation which ordered massacres by the hundred thousand in Christian Armenia. Thanks to it Japan "digs herself in" in Shantung with its thirty million inhabitants and is beginning to do the same in Siberia. Thanks to the wolf consciousness France begins to diverge from the standard of justice and righteousness which she maintained through four years of war, and to turn her back on the truth which was the power that crowned her efforts with victory. France and England divide the spoil. Of Armenia, little but the name remains. Italy is ready to do to Greece what she would not allow Austria to do, and openly champions with France the cause of the Turks, and so on. Everywhere is distrust, cruelty, enmity, the scramble for material possessions, murder, outrage. Where is the consciousness which can call a halt to these waves of the "carnal" mind and plant Israel and Christendom again on the rock of brotherhood?

Moses said of the purified Benjamin: "The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders."

The birth of Benjamin, it will be recalled, took place just before Bethlehem, and immediately afterwards Rachel died. She desired to call the child Benoni, child of my sorrow, but

Jacob named him Benjamin, son of my right hand. The immortal Rachel did not die, of course, only the material Rachel with her false sense of power, of domination. So the modern Benjamin, the real League of Nations, will live, but, first of all, the nations which give it birth must give up their false sense of domination, their imperialistic desire to rule the whole world. To-day we are, indeed, before the spiritual Bethlehem, but the old idea will have to be discarded so that the League may be Benjamin, not Benoni. The solution of this problem is already apparent, however, in the idea of co-operation, and this, indeed, is the signification of the symbol wolf in its spiritual meaning. One wolf is nothing by itself. It is the herd, the league, which is the essential thing, the power obtained through unity, through co-operation.

This period on which we have entered under the ensign of the tribe of Benjamin, wolf, is the period of the League of Nations, the period in which "the beloved of the Lord will in safety dwell," and "the Lord shall cover him (the League) all the day long, and he shall dwell between His shoulders." Thus the twelve tribes will come together again to express the fulness of the one Mind, God, Love. And as a normal consequence of the birth of the big Benjamin, takes place the birth of the little Benjamin of the nations, Palestine, a natural reflex of the mind of this period, blessing in their turn the Jews, the pure descendants of Israel.

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## CHAPTER VI.

## ZIONISM.

A STRIKING deduction which must be drawn from the identification of the lost tribes with the races of Europe is that Zionism, in its accepted meaning, is the type of the spiritual Zionism, in which all the tribes are seeking by divers ways to reach the spiritual Jerusalem. The earthly Jerusalem is but the material expression of the spiritual Jerusalem, a state of holy uplifted consciousness, towards which the peoples are groping. It is natural therefore, that the fortunes of the material Palestine should fluctuate with the mentality of great Israel. It has, indeed, been delivered from the hand of the Turk, but the discord which prevails in great Israel is still accurately reflected in the fortunes of Palestine.

Every people in Europe has its Bible characteristic, and the individualities of the sons of Jacob, as we have seen, their mentalities, make up the full expression of Mind or Soul. The map of old Palestine was a geographical map, but it was also, as it were, a map or pictured representation of Soul. Similarly the map of old Europe was a representation of Soul, an enlarged map of Israel. And when human consciousness has developed to its highest point,

the map of the world will undoubtedly be as correct a map of Soul as any pictured representation can be. Here is a remarkable point. Physicists, including Professor Einstein and others, have stated that matter may be true and real so far as the human senses are concerned, but that there is no proof that it is an entity, substances in the real sense of the word. So matter, the "earth," is just what the "carnal" mind spoken of in the Bible makes it. Our earth is the image the carnal soul creates of itself; and, on the other hand, in their spiritual aspect the nations represent the completeness of Soul. Briefly, the history of Soul development is as follows:—

- |                            |     |     |                         |
|----------------------------|-----|-----|-------------------------|
| a.—The beginning           | ... | ... | Reuben, Italy, Balkans. |
| b.—The watchman in the     |     |     |                         |
| East                       | ... | ... | Gad, Russia.            |
| c.—The watchman in the     |     |     |                         |
| North                      | ... | ... | Asher, Sweden.          |
| d.—The watchman in the     |     |     |                         |
| South                      | ... | ... | Naphtali, Spain.        |
| e.—The watchman in the     |     |     |                         |
| West                       | ... | ... | Joseph, England.        |
| f.—The end, the forgetting | ... |     | Manasseh, America.      |

This is Europe, but the twelve mentalities in their perfect spiritual expression are not in the material realm at all. They are the expression of Soul which can be expressed in finite human terms only as length, breadth, height, and so on. In Revelation, for example, St. John describes the coming of the perfect consciousness as the coming of the "city four square."

And "the length and the breadth and the height of it are equal" (Rev. xxi. 16). Of this unity of the twelve mentalities, the League of Nations is the highest political expression to-day, and it is, therefore, the duty of every man and woman to help in every way the growth of this League. The League is, indeed, the will of God.

The complete record of the development of complete or perfect consciousness, as expressed by the children of Jacob, is briefly as follows:—

<i>a.</i> —Reuben	...	Obedience and Faith.
<i>b.</i> —Simeon	...	Spiritual Intuition, perception of the coming Light.
<i>c.</i> —Levi	...	Zeal for unity with God.
<i>d.</i> —Judah	...	Fatherhood of God.
<i>e.</i> —Dan	...	Domination by fear, mesmerism, which will be done away with: Judge.
<i>f.</i> —Naphtali	...	Wrestling for Truth.
<i>g.</i> —Gad	...	Brotherhood of East and West.
<i>h.</i> —Asher	...	Keeper of the upward tendency.
<i>i.</i> —Issachar	...	Freedom and Democracy.
<i>j.</i> —Zebulun	...	Goodness emerging, Elevation, Toleration.
<i>k.</i> —Ephraim	...	Conquering all difficulties.
<i>l.</i> —Manasseh	...	Forgetting the old; Completeness; Discovery of Spirit, Love.
<i>m.</i> —Benjamin	...	Unity, Growth from the basis Spirit, God.

No condemnation of Zionism in the narrower sense is implied by these remarks. Genealogically, the Jews, so-called, are the only pure-raced Israelites, and they are deserving of our utmost



admiration that they have so sedulously guarded during the centuries their faith in God and in the Israelitish race. The present chaotic time is nothing but the destruction of the great Babylonian tendencies in the soul of the white race as it is expressed in Revelation xvii. 5, in the judgment of the great whore: "And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and abominations of the Earth."

We may yield our utmost respect to the descendants of those who, in Babylon, did not permit themselves to fall, and were, therefore, brought back to the Holy Land. They had more moral courage, in Babylon, at any rate, than our forefathers. To-day we are witnessing the regeneration of the Jews in the Benjamin period, and what, therefore, is one to think of politicians who would destroy Benjamin, the League of Nations, the unification and co-operation of peoples, and what is one to think of those who would destroy the Jews if they could?

Probably it will not be long before a "comforter" will again unite Jews and Christians. It is written in Romans xi. 25: "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in," and so all Israel shall be saved. This fulness is soon to be accomplished, and even in its very fall the Christian branch of Israel has been led to completeness and to a deeper soul experience. The time is ripe to recognise the tribe of Benjamin,

the Jews, as brethren, even though their highly organised extremist, or left-wing, section is engaged in bloody destruction. It is expressing the wolf-consciousness, the lust to destroy, and the wolf obviously corresponds with the Beast in Revelation, which will only be defeated by the Lamb. What they are doing corresponds with the deeds of St. Paul before he was converted. He, too, was a son of Benjamin, and the children of this tribe have the capacity to see so much of Truth and Love that if they get away from God they may become more ingenious "sons of perdition," of the adversary, than the children of the other tribes.

The interpretation of the story of Jacob in the light of European history would seem to indicate that a very considerable part of the world drama has now been unfolded. At any rate, the Bible declares that before Jacob arrived with his twelve sons "unto Isaac his father unto the city of Arbah, which is Hebron" (the meaning of Hebron is Alliance, Kinship, League), there occurred the defiling of Bilhah by Reuben, a final trick of the "carnal" mind, as it were, to perpetuate and maintain itself. The repetition in the present time of this effort of "materialism" to misuse "terror" for its own ends is to be expected, and it may be that we are in the midst of it.

After this comes Hebron. To-day comes the League, the spiritual Hebron. This is the beginning of the appearing of the city four square, the unity of the tribes of Israel, the

beginning of the Benjamin period, "the son of my right hand," and the end of Armageddon. "Because Jacob heard it." Because great Israel will awaken. And the beginning of this awakening to a new age, a Benjamin period, seems to lie in bringing together the two great Anglo-Saxon branches, to welding the two brother-peoples in unity. And, again, it is to be expected that this cannot happen unless Holland plays a part; this flowing together of the two Anglo-Saxon races must "pass" Holland, the "upward-reaching" mentality, the consciousness of "brotherly love in Israel." The deed of the Pilgrim Fathers must in some way repeat itself on to-day's greater scale. When the ox and the ass stand shoulder to shoulder again—as they did at the manger when the new-old Star of Bethlehem shone down upon a tired world—when the Gabriel and Michael qualities combine together, the result will be a real basis for a real League of Nations bringing together all tribes and nations in solemn union and manifesting "on earth peace: goodwill towards all men."

We have seen the assembling of the sons of Jacob in Hebron, the uniting of the twelve mentalities in the "League," and we have seen history repeat itself to-day in the effort of the same states of consciousness, expressed as nations, to come together, to come to an understanding with each other, in the League of Nations, the spiritual Hebron. Between these two events there occurred another league of the peoples when the

tribes of Israel came to David at Hebron to make him king and "King David made a league with them in Hebron before the Lord" (2 Sam. v. 1-3). The same incident is also described in 1 Chronicles xi. 3, 12, where of every tribe it is said that they were "mighty men of valour" armed with shield and buckler and "with all instruments of war," "experts in war," and so forth. But of Issachar it was said: "Men that had an understanding of the times, to know what Israel ought to do," and of Zebulun, "they were not of double heart," or as it is translated in the Dutch Bible, "they were unwavering." Issachar and Zebulun had their special value in the league of David, and so it should be with their descendants in the League of to-day. In a broader sense still it may be taken as indicating that the democratic and brotherhood idea governs the mentality of these times, and is unwavering.

There is to-day a third analogy with Biblical history which deserves earnest consideration. The crucifixion of Jesus, the resurrection and the re-appearance of the risen Saviour on Mount Tabor, the hill of God, in Galilee are all paralleled in these latter days. The war was, indeed, the crucifixion of the Christ, of Love, and Love rose again from the grave at the Armistice. For a time God seemed to be victorious in the minds of men, but the adversary was not disposed of and would "beguile them" with subtle temptations, and, therefore, very soon the devil again appeared to be the victor.

Jesus rose from the grave near Jerusalem, near Benjamin. The Christian world trembled in joyful expectation, but this mood was soon to be succeeded by doubt and fear, for Jesus remained invisible until He should meet his disciples on Tabor. After nineteen centuries Love is again crucified and rises from the grave after all the effort of materialism to destroy it. Again it rises near Benjamin, the League of Nations, and again the Christian world is moved with joyful expectation. But Satan, the "carnal" mind, the "adversary," is resolved that brotherhood shall not spring up between the nations if it can prevent it, and especially it is determined that the people shall not speak freely and openly to each other by means of "open diplomacy." Love again is invisible, and so will remain until he speak again to tired humanity from the modern Galilee consciousness, which is to be found everywhere in the world. For this consciousness, purified, is universal, infinite, as is that of the other tribes. And its task seems to be to elevate the idea of the League of Nations, to raise it to a higher plane. Thus, perhaps, this universal mentality will fulfil its Divine mandate, namely, to call the peoples to the mountain of Love, to offer "sacrifices of righteousness." History will show whether this hope is baseless, and if a mutual understanding, starting with the Anglo-Saxon peoples and the Dutch, will not prove the beginning of a great blessing for the human race.

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## CONCLUSION.

The fact will easily be grasped that the prophets were one and all men who, in varying degrees, were spiritually receptive. Their consciousness was more or less open to the prompting of the infinite intelligence, so that they were ultimately able to master in themselves the great "adversary," Satan, the promptings of the "carnal" mind, and so to rise into such communion with the infinite understanding that they could foresee the future and prophesy to humanity of the great struggle which was to come, a struggle in which we are even now involved, and which is none other than the Armageddon of the Revelation of St. John. They could prophesy of that battle, and of how it would end, for the sufficient reason that they could speak of what they knew, of the struggle which they had themselves been engaged upon in their own hearts, and from which they had emerged successfully.

If we would help the world to rise above its present chaos, let us open our eyes to the real teachings of these inspired prophets of old. For they have set out in language which is plain to be read by him who has the key to the future development of the world's history. First of all must happen the death of Rachel, in other words, the nations will have to root out from their minds the idea of individual domination. They must no longer listen to the Satan who, as of old, whispers "who shall be greatest,"

and who whispers it in every tone of greed, fear, so-called "patriotism," "justice," and even of altruistic concern for the interests of others. And the answer to the tempter should again be: "Ye ought to wash one another's feet," "by love serve one another." To-day a higher patriotism must survey the world internationally, must seek the fulfilment of the Divine promise in the character of each nation, must find its own in another's good.

There must also come about the atonement of Jacob and Esau, the meeting on an equal footing, and on a basis of loving friendship, of Great-Israel and the Arabs (the descendants of Abraham-Ismael-Esau), or Islam. Jacob had to wrestle with an Angel, a Messenger of Divine Love, and the wrestling was so fierce that "the hollow of Jacob's thigh was out of joint as he wrestled with him." But after Jacob had overcome, and had been blessed, the Angel said: "Thy name shall be called no more Jacob but Israel, for as a prince hast thou power with God and with men and hast prevailed . . . and the sun rose upon him, and he halted upon his thigh." Herein is described the overcoming of self which Great-Israel will have to accomplish if this atonement with the Arabs is to be made possible. And if in the process the very foundations of Europe seem to go out of joint, in the manner of the experience of Jacob, the peoples will be able to say with him: "I have seen God face to face, and my life is preserved." The choice to-day seems to be the Arabs as

brethren or no League, and it may be that Europe will learn a high generosity from Esau's descendants as Jacob did from their forefather.

Let us consider here two striking Biblical symbols which bring out the deep significance and supreme purpose of the League of Nations.

The urim was the holy breastplate on the heart of the high priest, and was set with twelve stones. Each tribe of Israel had its own stone, and it was supposed that the urim radiated the Holy Light, through the mingling of these twelve different colours. Does not this symbolise the fact that the unification, the making at-one the mentalities of the nations, is necessary before the Holy Light can shine on the earth, before the MIND which is God can be the one mind of the nations.

The history of the twelve tribes runs through the Bible to the very last page. In Revelation xxi. we read : " and he (an angel) carried me away in the spirit to a great and high mountain, and he showed me that great city, the Holy Jerusalem, descending out of Heaven from God . . . and (it) had twelve gates . . . and names written thereon, which are the names of the twelve tribes of the children of Israel."

By the " names " of the twelve tribes is surely meant the spiritual characteristics typified by the tribes, the spiritual characteristics which are to be found in every human soul, and in the great soul of humanity. In a narrower political sense the interpretation of this text is still more obvious.



The world still lingers at the cross-roads. Will it obey the will of Antichrist? Will it sink back into materialism, or will it leave a material basis of thought, overcome its instinct for domination, seek after brotherhood among the children of Israel, establish the League of Nations, do the will of God?

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It will be wise not to close without a word of warning. The development of the mind of the world, of the soul of humanity, by stages, typified by the children of Jacob and by the corresponding races of Europe, should not convey any idea of a fundamental superiority, of any superiority at all of the later races, or periods, as compared with the former. The later are later, not better. The branches of a tree are not better than the trunk, the trunk than the roots. All parts are members of one another; all are essential. So the twelve tribes are members one of another; each is essential to all the others; none can glorify itself above the rest. One is built on another, and in that sense is later, is a further unfoldment, but is made possible by the other, and cannot do without it.

Nor should the reader make the mistake of thinking, for example, that every Englishman has the Joseph characteristics, or every Italian those of Reuben. The Englishman may be a Reuben for that matter, or the Italian a Joseph.

There is a blend of the tribal mentalities in every man. Nor should a Christian who is not of Israelitish descent in the sense of the European races imagine that "the kingdom" is the inheritance of these races alone. "God is no respecter of persons." Every human being is entitled to salvation; differences are only relative; all, in the truth of being which will ultimately come to light, are brethren.

Let us revert for a moment to the spiritual interpretation of the characteristics of the twelve tribes as set out in Chapter VI. of this pamphlet, *Zionism*. In his little book, "*The Greatest Thing in the World*," Henry Drummond writes:—

"Paul, in three verses, very short, gives us an amazing analysis of what this supreme thing is. I ask you to look at it. It is a compound thing, he tells us. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colours . . . so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the Analysis of Love."

Substituting the name Moses for Paul, and the word Soul for Love, does not the above paragraph describe with exactitude Moses' purpose

in giving us the history of Jacob and his wives and the twelve children. There is an obvious literal meaning. But is there not in this story an analysis of Soul?

The list in Chapter VI. attempts, however inadequately, to set out the elements of this spectrum, of this analysis of Soul. The soul of every man, Israel or no Israel, is made in God's image and likeness, the Bible tells us, and, therefore, however hidden it may seem to be, every man has the same real Soul. This raises the whole question discussed in this pamphlet far above any question of genealogical descent. True, one tribe or country, or race, may manifest more of one tribal quality than another, but how completely have we missed the purpose of the Bible teaching if we twist these Israel theories to the purposes of a new and more subtle imperialism and pervert them to the dividing asunder, instead of to the uniting of peoples. True, the "adversary" is always busy whispering into the ears of this nation or that that they are the chosen people, and mesmerising them into the delusion that their worst characteristics, the "carnal" mind's perversion of those spiritual characteristics, constitute their real individuality. It must be realised that the real genealogical descent of the nations is not a question

of securing more "rights" for any given race, but rather of conferring more "duties."

Professor Drummond writes :—

" 'Seekest thou great things for thyself?' said the Prophet; 'seek them not.' Why? Because there is no greatness in things. Things cannot be great. The one greatness is unselfish love . . . It consists in giving and in serving others. He that would be great among you, said Christ, let him serve."

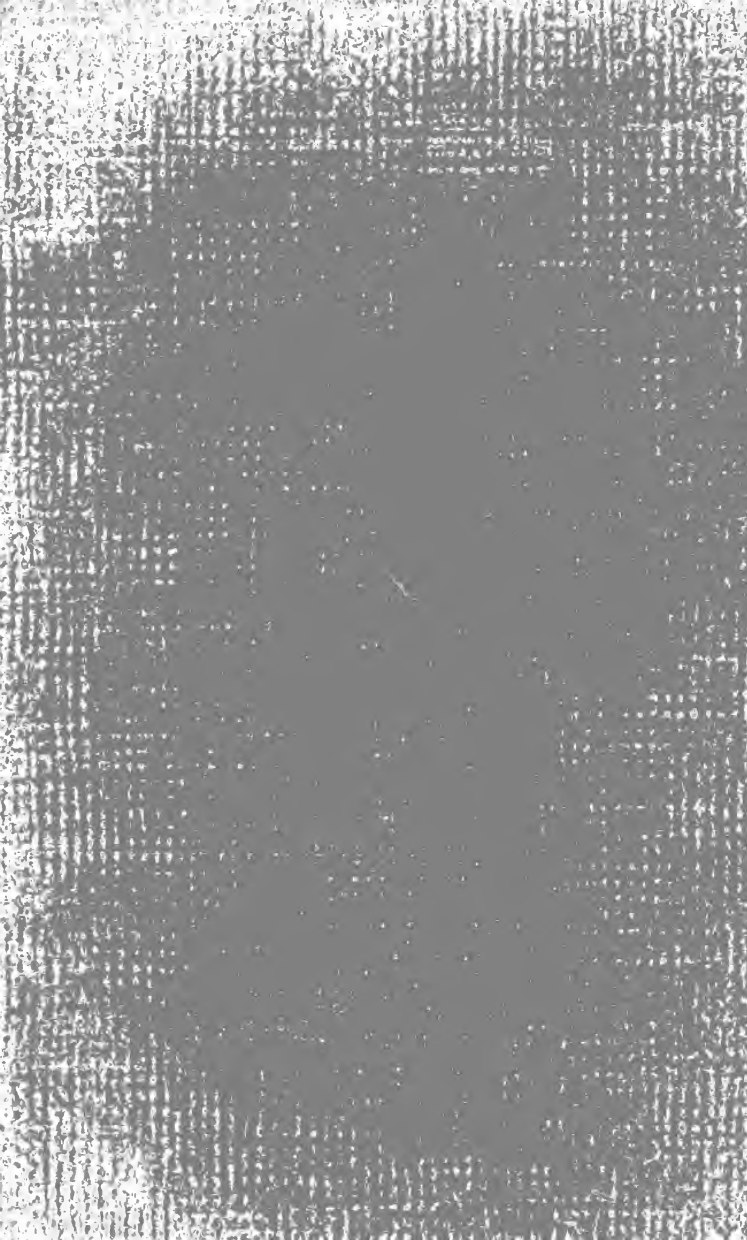
However interesting, therefore, the Israel theory may be, the moment its real meaning is perceived its mysterious or occult aspect, with the accompanying mesmerism which would transform it into a weapon for self-glorification, imperialism and mutual division, is exposed and destroyed. The theory assumes its proper place as a subject for normal historical research, and no doubt the missing historical proofs will in due course be discovered, it may be in Babylon and Assyria, by such research. But the understanding of the underlying meaning of the Israel story will grow and develop into the universal brotherhood of mankind.

Only the "carnal" mind and its angels or subtly whispered suggestions are the guilty, are the enemy, in the great Armageddon before the new Jerusalem, and the Lamb is at work and will overcome them (Rev. xvii. 14). In our

dark days these angels of the "adversary" may be world-wide conspiracies, but their particular manifestation is of no importance. Inevitably they must be dragged into the light only to disappear so soon as the nations shall allow the Lamb to reign. In international affairs we have to abandon our old materialistic concepts and build on a more spiritual basis, a basis of mutual understanding, of mutual love and service. Are we not now observing the first rays of the new Christmas morn?



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